WHAT THE

POSSESSION

OF THE

Living Faith

IS,

And the Fruits thereof; A[illegible] herein it hath been found to Differ from [illegible] Faith of the World, in the Lea[illegible] [illegible] of Christ in the Re[illegible]

With an Opening of Light to [illegible] People, that wait for the Kingdom [illegible]

And a Candle Lighted, to give the Sight of the Good Old WAY of GOD, from the Ways [illegible]

[illegible]

By [illegible]

WHAT THE

POSSESSION

OF THE

Living Faith

IS,

And the Fruits thereof; A [illegible]
hath been found to Disfer [illegible]
Fallen of the World [illegible] and
Following of Christ [illegible]

With an Opening of Light to all [illegible] of People,
that wait for the Kingdom of God:

And a Goodly [illegible] of the
Good Old WAY of GO[illegible] Waves
that now Lamate the People.

Also, A MESSAGE from the [illegible]
HOLY SEED, who are [illegible] World, and
are Lovers and Followers [illegible]

By James Naylor.

Printed in the Year, 1676.

DEar Friends and People, to whom this following Treatise may come, I saw and felt it meet, that something might be declared of the Author thereof, who was censured, Judged Condemned and cruelly Persecuted by them that knew him not; yet they that had the Knowledge of him, and were conversant, with him for some years before, in the Time of his Sufferings, can with me bear witness (and that not a few) That he came amongst us in the Spirit and Power of Elias, and mighty works were wrought by him, and an Effectual Door was opened, and many were turned unto God, and gathered into the Feeling of that Power in which he was, and of which he testified, and it abides forever, the Fountain and Giver of every good and perfect Gift, of whom he had received liberally Grace for Grace, and of his Fulness did he manifest, not only in words and writings, in and of the Truth, but in his Conversation, which was holy, harmless and undefiled, as one Redeemed out of the Earth, in the heavenly was his Dwelling, and no other Inheritance did he seek: And though spirits of all sorts did beset him, and Temptations and Snares of all were laid for him, yet the Covetous and Wanton found nothing in him; for, over the world he kept, in the holy Faith, which gain'd the Victory, and a Conqueror he died, and lives forever in that Life which is everlasting, of which he testified, and called many to, and those that received his Testimony, and abide therein, are come to the Church of the first born, where we have fellowship with him in that Spirit that quickens the dead, and brought to Life our Lord Jesus Christ, in whose suffering and Resurrection he had fellowship, and in him was he found, therefore the world hated him; and that they might fill up their measure of Unrighteousness, by him were they tryed, who being tempted out of

the Body, become a Sign unto them that had and did resist the Substance, and in the dark they acted, and brought forth a cruel Decree, without Law, Reason or Witness, that he had said or done any thing contrary to Justice, Law, Scripture, or Decree of God or Men; but those that had rejected the Light brought forth this dark Conclusion, that because he did not condemn what some others, whom they supposed had spoke Blasphemy, therefore he was a Blasphemer: Truly I never could in my own Disposition) rejoyce to trample on any fallen (though an Enemy) but being come to see the fulfilling of the many Prophecies (spoke by the Servants of the Lord) of the woes, Wrath and Just Overturnings that would unavoidably come on such who resisted the Light, I cannot but confess to his righteous Judgments, that hath given them of their own doings, and covered them with Darkness, who loved Darkness better then Light; though my Soul desireth that those of them that yet have abiding in the Earth, might come to Repentance, now the just punishment of their doings being brought upon them; who were themselves in the Blasphemy, who said, they were Christians and were not; said, they would give Liberty of Conscience, but did not; cried out against Persecution, and yet persecuted. It is the Hypocrite that did and doth blaspheme, that seems to be and is not, for those was and is reserved the Blackness of Darkness, and it encreased upon them who loved it better then Light, and overturned and overwhelmed are they by it, and shall never come from under it, nor have Dominion over it, but by the rising of that Light to which and in which he testified, whom they thought not worthy to live, and therefore found out and invented punishment much worse then an outward Death,

But Light springs for the Righteous. And in those Years of his cruel and close Confinement, as he saw, felt and learned, he gave forth; for the raising and strengthning of the immortal Seed (that many do, and Nations to come shall bless God for) and by

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the everlasting Power (which his Persecutors resisted) he overcame, and was gathered into the Communion of the Body (which the Unworthy neither did nor do discern) and so drank into the one Cup of new Wine in the Kingdom of the Father, though in those Years of his cruel close imprisonment, as he hath declared, he combated with all spirits, and was under the Waters, and beheld the Foundations of the Earth, and passed by the gates of Hell, and spirits of Darkness in the night season surrounded him, and under the Earth he passed, and deaths he knew many, and when the weight of the Mountains was upon him, his Friends and Acquaintance stood afar off him, and it was to be so, and he declared, who felt the weight thereof, what it was to be separated from his Brethren; and that if any one who hath Life in God retain Sin on Earth, it is retained in Heaven. So that Power that led him through the many Temptations and Trials, made him a living Example of Lowliness and Subjection, not only confessing wherein he had grieved any in the Day he was tempted, but in the spirit of Forgiveness he sought to be forgiven, even of those that had been offended by him; so though he were a Father, to Babes he did and could stoop, that the Spirit of Love and Forgiveness might rise over all; for he loved Justice and Righteousness, and bore Testimony thereunto, that that was and would be the Strength of those that abode therein, being delivered from that which had pressed him down, in the Liberty and Power of the free spirit, he often spake of the subtilty and wickedness of that spirit that works in the Air, with which he had been beset, and what it led to, and the End thereof to be Perdition. So he visited (after his Enlargement) many of that sort, and often prophesied, as of many things which we have seen come to pass, that they would turn into the Earth, or to Liberty and Ranting, which his Soul abhorred, and therefore often spoke and writ against the workings of those Spirits, in what Appearance soever, and to Holiness in

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Soul, Body and Spirit called he; and for the removal of that which hindred was his travail to the last day of his visible being among men. And as at first he appeared in this great City in the Power of an endless Life to gather us unto God, in the Unity of the Light and Fellowship of the Gospel, to the bringing forth of all Virtue, in Brotherly-Kindness, and Unfeigned Love; so in the same he passed out of this City (but a few dayes before he laid down the Body) in perfect Peace, returning to the Father who sent him, and in whose will he brought forth unto God, and his Works follow him. This and several others that he penned have formerly been printed, and some have given praise unto God for the Benefit received thereby.

And now out of a sincere desire that God over all may be glorified (from whom every good and perfect Gift cometh) and the Souls that are yet afar off from the Life of Righteousness may be brought nigh, is this again published, and in the Feeling of the everlasting Spirit, the Justifier of all that believe, therein is it sent abroad, by her that is a Travailer for the breaking of the Head of Wickedness, and the opening of the Eyes of the Ignorant, and that the simple may not stumble at the Author's Name, but read this or any other of his writings in God's Fear, that thou mayst receive Counsel, Instruction, Wisdom and Comfort thereby, as many who believe have done. I have here set down his own words, as they were written by him, and sent unto the Parliament, concerning Christ Jesus, that you may not be harmed or hindred by false Reports, but receive the Truth in the Love of it, in which it is sent to you in the good will of God, from her that is made willing to be a Servant for Christ's Sake.

R. T.

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This following Teſtimony was written by his own Hand, and delivered to the then Parliament, who perſecuted him as a Blaſphemer, in the Time of his Impriſonment in *Bridewel*.

CHriſt Jeſus, the *Immanuel* (of whoſe Sufferings the Scriptures declare) him alone I Confeſs before men, for whoſe ſake I have denyed whatever was dear to me in this World, that I might win him, and be found in him, and not in my ſelf, whoſe Life and Virtue I find daily manifeſt in my mortal Body (which is my Eternal Joy and Hope of Glory) whom alone I ſeek to ſerve in Spirit, Soul and Body, Night and Day (according to the Meaſure of Grace working in me) that in me he may be glorified, whether by Life or Death; and for his ſake I ſuffer all things, that he alone may have the Glory of my Change, whoſe work alone it is in me: Even to that Eternal Spirit be Glory, and to the Lamb forever.

But to aſcribe this Name, Power and Virtue to *James Nailor* (or to that which had a Beginning, and muſt return to Duſt) or for that to be exalted or worſhipped, to me is great Idolatry, and with the Spirit of Chriſt Jeſus in me it is condemned; which Spirit leads to Lowlineſs, Meekneſs and Long-ſuffering.

So having an Opportunity given (with readineſs) I am willing in the Fear of God the Father (in Honour to Chriſt Jeſus, and to take off all Offences from every Simple Heart) this to declare to all the World, as the Truth of Chriſt is in me, without Guile or Deceit, daily finding it to be my Work to ſeek Peace in Truth with all men in that Spirit.

JAMES NAILOR.

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The Heads of the Particulars contained in the ensuing TREATISE.

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What the Poſſeſſion *of the* Living Faith *is, &c.*

FOraſmuch as a right Faith is the only Ground of mans Eternal Happineſs, and the only thing which gains the Creature an Entrance towards his Creator, and without which it is impoſſible to pleaſe God; though much hath been ſaid of it already, yet I having found by learning the true and living Faith, which hath the living Power, different from that Faith which is dead, and without that Power; and ſeeing that ſo many at this day are at eaſe in a dead faith, and their Souls in the Grave, in tender Love thereto I am ſtirred up to declare ſomething of the Faith of Chriſt, which I have found only effectual to Salvation and Reconciliation with God, and ſomewhat the rather, in regard the Enemy hath ſpread ſo many falſe Reports of me touching my Faith in Chriſt Jeſus, which here I ſhall declare in Plainneſs, for the ſatisfying of ſimple Minds, who deſire to know Truth rather then to Reproach it; and for thoſe who ſeek Occaſion, I chuſe rather to bear their Reproach that are in that Nature, then contend therewith; for my Work is not with Fleſh and Blood, nor is it in my ſpirit to ſtrive with any about Words, that ſtir up Strivings and Contention, and edifie not, but with God I ſtrive daily, and to that of God in all I ſeek to be manifeſt, which reſiſts not Evil, but ſeeks to overcome it with Good, waiting for the Kingdom of God in all, and the Soul's Redemption out of Death, and the Seed out of Bondage; and where that is not effected in meaſure, I look not to be owned, nor my Witneſs received, though it be not of my ſelf, but Chriſt Jeſus in me.

And *Firſt*, A Faith or Belief I have found in the World, of which I ſhall ſay little in this place, having found indeed little in it to the Salvation of Life: Its a litteral Faith, grounded upon the Hiſtory of the Scripture, touching God and Chriſt, and what Chriſt did in that Temple which the *Jews* deſtroyed at *Jeruſalem*, &c. but doth not know him in Spirit, nor believe him as his Name is EMANUEL to all Generations, and ſo doth not neceſſarily work the Believer into a Conformity to that Head, in his then walking, by his coming again in

the same Spirit and Power, working in them the same Will, Mind and Affections, and Obedience to the Father in their measure which was in him the Example, Author, Worker and Finisher of the True and Living Faith.

And of this Faith (being somewhat dressed by the several Opinions of men) are all the Unclean Spirits, living in whatsoever Abomination is to be mentioned in the World, all Sects and Opinions, or whatever may be found in all Colours in these Northern Parts of the World, with this Faith they are covered, and this is their Strength, and here they take Comfort to themselves against all Reproof within or from without, though living openly in the greatest Whoredoms against the Spirit of Holiness, Carnal or Spiritual, that can be mentioned, even at a distance from Christ in his whole Life; yet they believe Christ came to save Sinners, of which they are chief; and they that are whole, need not the Physician, &c. and so the greater their Wickedness is, the nearer to Christ, they believe: And by this Faith he that came to save People from sin, and to lead out of sin both by Example and Spirit, is made a Cover for all Filthiness of Flesh and Spirit, and to strengthen the Heart of Wickedness against the Life of Holiness; some in one Sin, some in another; but with this Faith do all sorts strengthen themselves, and harden their Hearts against the Light of Christ and that Spirit which reproves the World of Sin, and convinceth of it, and would lead out of it; and hence it is that the Witness of God that is holy in all, is trampled under foot in all, and little regarded in any, but by this Faith believed on in none to be the Way to the Father, though the World have no Light but it, nor is there a Promise of Life in any other. And this to me appears to be that Faith of the Devil or Dead Faith the Apostle speaks on, *James* 2. though more hardned in it against God's Fear, for the Devils, when they believe, tremble at it: So this Faith I leave, being judged already by its Fruits with the Light of Christ in every honest Heart that loves Holiness.

And of that Faith I shall speak something, in which I have found a Measure of the Life of Christ made manifest in my mortal Body, in which Life alone is the True and Eternal Union and Atonement with the Holy God, into whom no unclean

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thing can enter; and this is not a Notion of what was done in another Generation past or to come, Hundreds or Thousands of Years distance, but that which leads to the beginning of the Work of a New Creature at this day, and a New Birth spiritually begotten and born and brought to Light, without which none can see the Kingdom of God, nor enter therein: And this Faith doth not work by the Comprehensions of Brain-knowledge, that because I could here conceive or declare of Christ Jesus, from the Beginning to the Age thereof in Words or Thoughts, that therefore I have learned him, or know him as I ought to do, or am grown up in him to a perfect man, and so to deceive others by declaring and boasting of what God hath not wrought in me, as a man may easily do and deceive his own Soul, and bewitch others also, by leading them out of their measures of God's present Work in them. But of the living Faith, which now works powerfully in spirit by love thereto, the Mystery whereof is holden forth in a pure Conscience, working out the old Leven, purifying the Heart, and making all things new, judging and killing and crucifying with Christ in Spirit the Works of the Flesh, and casting out every thing in me that is not of God, and renewing in me the Things of God in their order by his mighty Working in me, in which the Soul is raised out of the Grave, and the dead restored to Life, actually, and not in Conceit. Of the Grounds and Workings of this *Living Faith* I shall speak something.

And though the Foundation of this Faith or Beginning of it was, that I did really believe in that which Christ did and suffered at *Jerusalem*, and that there in that Vessel he bare the sins of the World, and satisfied the Wrath of God for sins past, and overcame Death, Hell and the Grave, and made way for the Seed to rise in all through the whole World who would believe in the Light, which enlightned through him to all men, wherein he might be seen to be the Way, the Truth and the Life apparent, openly triumphing over all that had pressed above the Seed. And much more might be said of him there finished, all which I did believe according to Scripture, which was an opening of me that received him from Heaven in the same spirit and Power without which I could not have received the Gift of that holy Spirit, God having so purposed from the

beginning, that the Covenant of Eternal Life and Power should be received no other way but by Faith in him, who in the fulness of time was there manifest in Flesh, for the taking away Sins past, and making a way for the Resurrection of Life over all, to save from Sins for time to come.

The Effect of which Faith, when in the Light I first received it, did turn my Mind out of all my Sins past, and took my Mind out of them, and turned me towards God; and Holiness of Life I then believed to attain in that Faith, and receive Power therein to grow up in him to his Fulness and Stature, which then I see no less Faith could save me then the perfect Faith of the Son of God, which before I had not received, but then received with such Gladness of Heart, that it set my Face and Delights out of all Sin, towards the Perfection of Christ, in which I then believed, which was the Joy then set before me; yet was not the Work done and finished in me already, though (I having received the Faith and Hope of the Son of God, and was turned from all my former sin and my own righteousness, so that) if I had departed this Body, I had dyed in no less Faith then the Holy Faith of Christ Jesus; and so being turned to his Spirit, out of the Works of the Flesh, I was turned from my sin, and so from condemnation, yet was there a great Work to do in me, before I could witness Freedom from the Body of Death, and the Root and Ground of Evil removed, and the Seed raised to reign, and the Soul brought into the Holy City, the Resurrection of the Dead, and Fellowship in the Father and the Son, &c. and that Glorious Liberty of the New Creature, and all things to be of God in me, as the Scriptures do witness; so this Faith did not work me into a Conceit of my Self, glorying in Knowledge, and so to become a Teacher of others what I had conceived below the Life, but it led me down into the Obedience of the Spirit of Light, to wait therein for the Resurrection of Life; and I came to see in that Light, that the Motions of Sin did still work from the old Ground and Root, and that must be removed by the Power of Christ working in Spirit, and my Obedience and Watchfulness therein was required, and that without Obedience to this Faith I could not come to perfect Victory over the Enmity, nor the glorious Liberty of the Sons of God; for though this Faith had turned my Heart towards

wards Christ, and given me Hope to attain him, yet I had not then learned him, nor was he yet formed in me; so was I led in the Light of Christ to see what I had of this Treasure in the earthen Vessel, which I found to be in me very little, and that Seed the least of all Seeds; so I became little in that Eye which told me the Truth, though I had been high in my own Thoughts formerly.

And so to the Word of the beginning of Christ I was led, or the first Principle of the Doctrine of Christ, that with that which teacheth Christ, I might learn Christ in every measure of him as I grew therein; so was I brought to know him that was made under the Law, and to the Foundation of Repentance from Dead Works, and to Doctrines of Baptisms, and to Eternal Judgment; then came I in Truth and Life to see what they were doing whom the Apostle exhorted to work out their own Salvation with Fear and Trembling, after they had fully believed what Christ had done for them at *Jerusalem* in that Vessel; and many other Scriptures did he open to me, as I learned him, which before to me was a Mystery, while I learned them in meanings without the Life of Christ, which then was opened by the Revelation of Jesus Christ, as they came to be fulfilled in me, being led by the same Spirit in that Work of Faith; then came I to see, that I through the Law must be redeemed from the Law, and that my Redemption from it must not be by making it void, but by fulfilling of it, and till then it had power over me, and Sin took Occasion by it to strengthen it self in me, but as I came to grow in the Spirit and Power of Christ, I was in him brought through it, it in him fulfilled, and I dead to it as it came to be fulfilled; and the Words of Christ I found true, *I came not to break the Law, but to fulfil it*; and it is easier for Heaven and Earth to pass away, then one jot of the Law to pass away till it be fulfilled; and I needed not a Meaning to that Scripture, but a fulfilling thereof in Christ Jesus: And the School-master that brings to Christ I learned, and Christ form'd & the heir under Tutors, before I knew the liberty of the Son of God or perfect Freedom; and then I saw the Scriptures could not be broken nor wrested, but it must be learned in the Life of it to Salvation, which the unlearned wrest to their own Destruction by Meanings without Life, and that is out of

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no private Interpretation, but this one Spirit must open it all in the fulfilling thereof, and this Faith in Christ Jesus only was able to make wise unto Salvation of Eternal Life.

And then came I clearly to see Christ Jesus set before me in all things that I was to go through, in that Faith which I had first received, and that the attaining of him was the Hope of Glory, and no Hope without Him; and this Hope was as an Anchor in all Hardships and Temptations, which were not a few I was led through, but all was counted little while I stood in this Faith, for the Hope that was in me to win Christ: And I clearly saw, that notwithstanding my first Faith in what he had done at *Jerusalem*, yet if I did not continue therein to follow the same Spirit in Obedience thereto, believing therein in all its Leadings, hoping to attain to Christ Jesus, the End of that Faith, in daily growing towards his Stature and Fulness, but had turned aside, or set down short of the Leadings of that Spirit in the Way, I had made void my Hope of Glory, the Work of my Redemption, and that which Christ did at *Jerusalem* (as to me) and had denyed my first Faith, and could not have been saved from Wrath to come: That being the End of that Faith committed to me, that therein I might faithfully without Doubting follow him in Spirit through all Tryals and Temptations, of which Way he was a perfect Example in his walking in that Flesh at *Jerusalem*, that through the Scriptures I might have Hope, seeing he went the same way before me there in which he now leads, and that therein I might see him to be the same to all Generations as he was there, and in his Saints that followed him. And as they exhorted one another to look unto him in their Travail, who was the Author and Finisher of their Faith, and to consider him as an Example, who endured such contradictions of Sinners against himself, lest they should be weary of suffering, and faint in their minds, and so their Faith and Hope was strengthned: So also I looking to the same in him, and also in them after him, my Faith and Patience might be doubled, and my Obedience made without doubting, and my Hope firm unto the End, which End was the winning Christ in me the Hope of Glory, the great Mystery of Faith, which is hid from all till the Revela-

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tion of Christ Jesus, and so when the Saints and Apostles had Christ revealed in them, they were able Ministers of him, and had the Mystery opened, and preached it without doubt, that Mystery of Godliness, which was great, yet hid from the World, but to them without all Controversie, *God manifest in Flesh*, not God Flesh, but manifest in Flesh, which Mystery of Faith they held in a pure Conscience; and so I knew my Faith to be the same Faith once delivered to the Saints, and the good Fight of that Faith I came to know, and that Faith which overcomes the World, which hath the Promise and Inheritance of Eternal Life, which all that go back from deny the Faith of Christ, and set up a Faith without Christ, which is not the Faith of Christ; and so in the learning of Christ I came to see the Faith of Christ, from Faith to Faith, and the faith of Devils, the living working Faith, and the dead faith without Works; and I find, that Christ never believed that he could never be perfect, nor overcome the Devil, nor overcome Sin; it was never the Faith of Christ to make void the Law of his Father unfulfilled in him; it was never his Faith to revenge Evil, but to overcome it with Good; it was never his Faith to Respect Persons, or that he could commit Sin and not be the Servant of Sin; it was never his Faith to Sue, Contend or Fight, or Persecute any, to Judge for Rewards, or Preach for Hire, or any way to serve the Mammon of this World; it was not his Faith to observe his own Will, his own Times, or the World's Customs, but to observe his Father in all things, and only what he received from him that he did, and could do nothing of himself; he never believed them to be Children of God who *said* and *did not*.

And much such like things as these were never by him believed, but is the worlds faith, to uphold them in sin & lusts, who are Enemies to the Faith of Christ, which presents perfect to God by working out such Evils; all which I came to see, not by Man, but in the Revelation of Christ, as in his Faith I learned him, growing into his Faith, into him, and his Life therein made manifest in my Body: So I see what is his in Truth as the Truth is in Jesus; and what is the World's, and but called his to oppose him: And I see that which loves the things of this World to be none of his Love, nor that his Joy that takes Pleasure in visible things, nor that his Liberty, which is in the Works

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of the Flesh, nor that his Peace that is in Sin, nor that his Patience that seeks its own Revenge, nor that his Glory that's in Pride, nor that his Worship which stands in carnal things, nor that his Honour that's sought of men, nor that his Knowledge that's after the Flesh, nor that his Fear that is taught by the Precepts of men; these are in the World, and not in him, but have only got the Name to be his, but are Enemies to his Life, and were never begot of his Father, nor learned in his Son; all which and much like stuff I came to see the Deceit of, by that Truth and Simplicity I found in Christ, contrary to the Will of Man.

And so, in the Life of Christ I have learned to know the Growth of the Faith of Christ, and the Riches of it, and the End of it, which is Christ Jesus in all its Working; and I also know the World's Faith to Uncleanness, whose End is not to attain the Holiness of Christ in Life, but would live in the world's Delights, and have Christ for a Cover, and be saved by the Righteousness of another, which they have no mind to walk in themselves: And so that Faith works not by Love which loves not the Life of Christ, but are Enemies to his Cross, minding Earthly things, and this is the Earthly Faith; but the Living Faith works by Love to Holiness of Life, and therefore purifies the Heart, and the Mystery of it stands in a pure Conscience within themselves that have it, and not in telling and comprehending what was in another; for the Devils believe the Holiness that was in Christ, and can preach it, but cannot inherit it, because they love not to live the Life of it; and by this I know them both forever, and all that prove them in the Life of Christ shall witness with me, the End of the one is the Life of Christ, in which himself walked, and the same Obedience of the same Spirit to the same Father by the same Power, according to the Proportion of Faith received from God, which Faith is from above, and so layes hold on heavenly Things for its Strength, and so brings forth heavenly Fruits; the other professeth and promiseth great Things, but ends in the World, and minds earthly Things, and doth not purifie the Heart, nor believes ever to attain the Life of Christ, his Stature or Fulness, but counts it an Error in such as press after such Attainments; and so the End of the Conversation of one is Christ Jesus to hold forth in Life and Power, the same yesterday, and to day, and forever; the End of the other is a

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liberty to ſin here while they can take any pleaſure in it, and ſanctification and Salvation when they are dead, and according to the end of each faith ſo it works; for its impoſſible for him that cannot believe holineſs to work holineſs; but according to each man's Faith, ſo muſt he inherit in this world, and that which is to come.

And in the workings and attainments of this living powerful faith I have found ſeveral meaſures, according to my growth therein, from the Word of the beginning of Chriſt, or the firſt Principle of Chriſt, and the fulneſs, age and ſtature of Chriſt, as betwixt a Babe & a man grown in ſtrength, & much working in ſpirit I found betwixt faith received of Chriſt Jeſus & Chriſt learned in me; for though I received the faith of his fulneſs in what he was at *Jeruſalem*, in his Fleſh there at once, yet had not I ſo learned him in ſpirit and life in my mortal fleſh, nor put him on at once; but in the Light of Faith I ſaw I was ſo to run as to win him before I could put him on, wherein I came to ſee and know my ſelf begotten again in him by faith towards God, who is the Way to God in which way I came to ſee the begotten of the Father manifeſt in meaſure in me in the pure Image of a Holy Child, ſeparate from the fleſhly ſinful ſeed, or Chriſt formed in me, as the Scriptures witneſs; and when I did behold his pure Image and his pure Mind and Nature ſo far contrary to my own, yet then was not he in his Kingdom, nor all things put under his Feet, nor could I ſay that Jeſus was then Lord in me, but by the Spirit's working by this Faith I had received, and in hope thereof was I made to endure the loſs of all things, and to deny all things that ever this holy Spirit did war againſt in me, which might any way oppreſs this holy Plant, or hinder its Growth, owning his Judgment in the Light, upon whatever was in my Heart or Affections but him alone, though never ſo much Gain in my account in the World, which judgment being owned and conſented to againſt my ſelf, and all my ſelf lovers, therein was I parted from them in Judgment, and ſo then were they ſubdued by the powerful Workings of that Spirit, and put under his Feet, and I ſet free from them, to ariſe with him above them, being brought from under them, and this was not done all at once, but in order as he appeared in the Light to manifeſt every particular evil: And as that Faith I had received wrought by Love to him a Conſent in my

Spirit to his just Judgment upon them, and I made willing to give them up to the Fire, and to come out of them, and joyn to him in the Execution, lest he should consume me with them, as it must have been, had I stayed in them; and here I found the Benefit of the Light, which goes before his Face, to prepare his Way, and the Salvation of Faith, which saved me through Hope of him, that I was not destroyed in my Sins, which Faith and Hope gave me an Enterance within the Vail, or a Hiding-place in him, while the Indignation was over, which was to pass upon the Man of Sin.

And so a Voice was heard in the Wilderness, calling out of sin, into a Way I knew not, but as the Light of his Covenant led me in the Spirit of *Elias*, turning my Heart towards him, that he might not smite the Earth with a Curse at his Coming; in which Way ere I came into the Kingdom of Christ my pure Rest, I met with many Hardships, and great Travails, and many Temptations and Tryals within and without; but the greatest Enemies were yet within me, which would upon every Hardship be tempting with Unbelief to destroy this Faith and Hope which was all that I had set before me to encourage me to endure such Hardships, and to follow the Light in a Way I had not known, and to walk in the Clouds to meet the Lord, and to leave my former Knowledge, and Wisdom, and Glory and Riches, and to go in a Way I had not walked, and to abide such Assaults on every hand; every foot the World, which I was called out of, ready to overtake me, and compass me about, and to turn me back again into what I had seen and enjoyed behind me, ever seeking to perswade me that I should never attain to him that was set before me in the Faith and Hope: Then came I clearly to see, that though I had received the Faith of Christ, as a Shield in this War, by which I was saved that the Wrath of God took me not away in these Temptings, and Murmurings, and Reasonings & Doubtings, which did arise in the fleshly Part, yet the purchased Possession was not yet redeemed for me to enjoy at present, though I had heard and believed the Gospel of Salvation, and was sealed with the Holy Spirit of Promise, till I came to be builded up with Christ, for an Habitation of God through the Spirit. And I found by daily Experience that my Salvation was not compleat so long as my Soul was subjected under any

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earthly Luſt or Paſſion, nor the War over, but as by the mighty working of God in me by that Spirit this came to be ſubdued under the Feet of Chriſt, and the Soul ſet above it, with him to Reign in the Heavenly Place; ſo was my Salvation nearer then when I believed; for the Soul is not ſafe while Sin lives, or the Fleſh luſts, for that wars againſt the Soul, and every Sin wounds it, and this ſhall all know, who are not paſt Feeling, whatever their Faith be touching Chriſt Jeſus, or what was wrought in another, whilſt Sin defiles the Soul it is not ſafe, nor the Honeſt Heart hath Peace and Reſt, for the Reſt and Peace is placed in the Holy City, where comes no unclean thing, into which the Soul enters not till that all Righteouſneſs be fulfilled upon earth, & the Soul ſingled from all Corruption, & have put on Immortality, & Death ſwallowed up in victory, when the ſting is taken away, which is ſin, & the ſtrength of ſin, which is the Law, which is not taken away but where it is fulfilled, there only Grace reigns through Righteouſneſs; and this I found to be Truth, as the Truth is found in Jeſus, as I came to learn him, and put him on by Faith, which I had believed; and I ſee the Folly of ſuch as would make void the Law, by talking of Faith and Grace, where Sin is yet ſtanding, and the Soul taken captive therewith, which I had often ſought Peace therein to my ſelf, but could not inherit Liberty to my Soul any other Way but as it came to be purified in Obedience through the Spirit.

And this Work was not wrought in me by the knowledge of Chriſt after the Fleſh, but as I came to learn him in Spirit; for ſpiritual Wickedneſs had taken my Soul captive, and by the Spirit it muſt be ſanctified and ſet free And I came to ſee that if I had been in his Company here on Earth, as long as his Diſciples were in the Fleſh, and ſeen as much as they did, and heard from his own Mouth, I ſhould have been ſhort of this Work as they were, in whom the Child was unborn, when he went away in the fleſh; and they knew not what Spirits they were of, unti he came again to them in Spirit, and was revealed in them; then could they preach the Reſurrection of the Dead, and the Soul's Redemption, and deſired to know him no more after the fleſh, when once they had received him in ſpirit, but preached *Chriſt within the Hope of Glory*, who till then looked for an outward kingdom and glory, until they had re-

ceived his Promise, *He that dwelleth with you, shall be in you; I will not leave you Comfortless; I will come unto you; the World seeth me no more, but ye see me; and because I live, ye shall live also; at that Day ye shall know, that I am in my Father, and you in me, and I in you:* And this was his Promise, whom they received, whom the World seeth no more, whose Expectations are Carnal; neither can any see the Kingdom of Heaven, but who are born of this Spirit, and Heirs of this Life: and he that hath the Son, hath Life; and he that hath not the Son, hath not Life, but the Wrath of God abides upon him, whatever he may say he believes: And none have the Son but as they receive this Spirit, and are led by this Spirit, and born thereof. And this I found also, That this Son of God doth not appear in any, within or without, but as he conforms them to his own Image, which he hath alwayes born in this World, as saith the Scripture, *When he shall appear, we shall be like him, who shall change our Vile Bodies, and make them like his Glorious Body, from Glory to Glory by the same Spirit: And herein we have Boldness in the Day of Judgment, because as he is, so are we in this present World*; and this is not obtained with Thoughts of believing without, but by a Lively Working Power, which works out the Earthly Image and Nature, and conforms to the Heavenly, in that Spiritual Birth, which is not of Flesh and Blood, nor could Flesh and Blood ever discern it in whom it was, but ever hated it in whom it hath appeared in all Ages; which is of a shining Nature where it is begotten of the Father, and cannot be hid where it is formed, but by his Fruits gives Light to the World, contrary to the World's Wayes, shewing of his Coming to Judgment against the Deeds of Darkness: And this Heavenly Begetting of the Father is to be holden forth in that clear Image of the Father, according to every several Measure, as he grows therein without Mixture, that all may see that he is not of this World, who also takes them out of this World, as he grows in any, or they in him, for the World they must go, bearing his Reproach, that the Scriptures may be fulfilled, *They are not of this World, even as I am not of this World*; and this is the World's Light and Condemnation, even his Coming. And so I find that Faith which joyns to the

Word

World, where it is, and doth not overcome the World, is not the Faith of Christ, nor lays hold on the Power of Christ, though Faith may believe the History of the Scriptures concerning Christ, which Faith sets not up the Kingdom of God in the Heart, and casts out the World there, that Faith saves not the Soul from the Pollution of the World through Lust, and so is but a Conceit of Salvation, and not the Power of Salvation, as saith the Scriptures; *Whosoever is born of God overcometh the World; and this is the Victory that overcometh the World, even your Faith*; and the Faith which works not thus, is like a Body without a Spirit, which is dead; but the living Faith that stands in Christ Jesus, that Spirit purifieth the Heart and Conscience, and makes toward God in Christ, the Example in all good things, overcoming whatever would let the Appearance of Christ in his Temple, or hinder the bringing forth his Virtues, which is believed to be in him, to the utmost of whatever he hath received of the Father for such Believers, who believe not in a Lye, but in the Truth and Power of God, as it is in Christ Jesus, and hath been declared in Scriptures, not for a Discourse, but for an Inheritance of Life, of whose Fulness we all receive according to our Faith, till his Coming, and we be compleat in him, and he in us; and so not come short of the Glory of God, the End of our Faith and Conversation, that to the World he may be manifest in Life and Power to be the same that ever he hath been, though he hath appeared in several Forms in the Flesh, yet one in Spirit to make a compleat Body.

And therefore we find, those who were of this Faith witnessed Christ present (which the world's Faith could never receive under any Form or Profession, but counted it Blasphemy, and that Spirit the Spirit of the Devil) And so *Isaiah* witnessed the Child born to them that so believed in his time, who was the Mighty God, the Everlasting Father, &c. whose Name they knew to be *Immanuel*; and this was before he appeared in that Temple at *Jerusalem* and *Ezekiel* was called the *Son of Man* before that time also; and *Paul* said he was revealed in him, and spoke in him, and wrought in him and in his Flesh that which was behind of the Afflictions of Christ, was to be filled up for his Body's sake, which is the Church, and to whom he

he forgave any thing in his time, he forgave it in the Perſon of Chriſt; and many more might be noted, who profeſſed the ſame Chriſt in them preſent, both before and after his time at *Jeruſalem*, which Teſtimony could never be received (by the Wiſdom of the World) in his Temples, before nor then, nor ſince to this day; for the God of this World being King in the Heart, and having blinded the Eye of the Mind that ſhould ſee his Spiritual Glory through the Light of the Goſpel, he perſwades the World, *That he is either paſt or to come, but never preſent*; and as many as are brought to confeſs him before men, find it ſo at this day, who are hated of all men for his Names's ſake, that the Scriptures may be fulfilled, and his Teſtimony finiſhed.

And this Faith, which confeſſeth him preſent, is that which the World cannot bear nor receive, who will preach him themſelves at a diſtance, what he was and will be; but this Faith cannot reach his coming at preſent in any meaſure to grow to his Appearance now; nor will this Faith ever give an Entrance into his Kingdom upon Earth, nor the Holy Reſt; nor is this the Faith of Chriſt (that puts him thus afar off) which fills with all the Fulneſs of God.

And by what I have learned, this is clear to me forever, without any more Controverſie, That the Faith that admits of Sin, is not Chriſt's Faith, nor hath any Share or Poſſeſſion in him; that Faith which is not holy, came not from God, and ſo cannot build up to God; that is not ſaving Faith that doth not ſave from Sins, but is deceiving Faith, which deceives the Soul, and ſuffers Luſt to defile it and deſtroy it, and ſo brings it under Condemnation, by believing Lyes, and ſo letting in Sin upon the Soul by Conſent, perſwading *that it cannot be otherwiſe*; and ſo gives the Devil Victory, and the World Victory, and the Fleſh Victory, and Sin Victory over the Soul, which ſhould give the Soul Victory over all: And what greater Deceit can there be to the Soul then this is? And therefore forever that which I have ſeen and learned do I declare openly, that this is the deceiving faith, and indeed rather unbelief then the Faith of Chriſt, which makes way for the god of this World to Reign and act in things contrary to the Life of Chriſt in the Creature, and the Life of the Soul; and that Faith

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which gives way to the leaſt Sin, is not the Faith of Chriſt, whoſe Work and Coming is to deſtroy the Works of the Devil, and redeem the Soul from Sin; and the leaſt meaſure of that Faith that ſtands in his Life, overcomes the World and Sin in that meaſure; and he that commits Sin, goes out of that Faith, and acts againſt it; and a lying faith I have found that to be which perſwades the Soul of Freedom from Condemnation, but gives it not Freedom from Sin, which is the Cauſe of Condemnation; and all ſhall witneſs this with me now or hereafter, *That where Sin hath Power, there Death hath Power, and the Grave, and Hell, and Condemnation hath Power alſo*; for theſe are the Wages of Sin; then ſhall you ſay, *you were deceived*, who believed the contrary: And may not ſuch truly be ſaid to be paſt feeling indeed, who can commit Sin, and feel no Condemnation for it already? And this is the Effect of their falſe faith, *to harden themſelves againſt the faithful Witneſs of God in their own Conſcience*; and the ſeared Conſcience hath made Shipwrack of the Faith of Chriſt, and the doctrine of Devils preaches the Faith of Devils to give way to the works of the Devil, which all Sin is from the leaſt to the greateſt; and he that pleads for it, is a Father to it; and he that commits it, a Servant, and may look for the Wages thereof, if he Repent not, notwithſtanding he believe the contrary.

And many may feel this Truth at this day, who have a long time believed with this Faith, deceiving their own Souls day after day, believing *they ſhall not be condemned*, when they are condemned already in their own Hearts, and feel the Weight of Sin daily preſſing their Souls, and burdening the pure Conſcience, and the Fear of Death and Sin keeps their Souls ſtill in Bondage, and lies upon them all their Lives, and yet they will for themſelves to believe, contrary to Holy Faith and a Good Conſcience, that they are ſaved and redeemed, and thus make Shipwrack of Saving Faith and a Good Conſcience, by believing a Lye, contrary to their own daily feeling, no other thing to encourage them therein but this Perſwaſion, which ſuits well with ſuch as take pleaſure in Unrighteouſneſs, which Perſwaſion comes not of God but condemned by that of God in themſelves; and this is the State of many at this day, tho' ſome there be whoſe Conſciences are ſeared, and

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feel not this Witneſs living in them, though their Damnation ſlumbereth not, though they have loſt their Calling and Election alſo.

And this have I learned in Chriſt, That there is a great Difference, both in Effect and Nature, betwixt that Faith which is the gift of God, and that faith which men make to themſelves; for that which is the gift of God, is of his own nature, clean, pure and perfect are all his Gifts, and ſo it works naturally the Work and Will of God in all who receive it freely, and mix nothing with it to darken it or ſtop his working; and by this Faith I am ſaved from ſin and Condemnation, and begotten to the Father thereof in Chriſt Jeſus; which Faith is not of my ſelf, but is the Gift of God, to perfect Holineſs in the Sight of God; and whatever is done in this faith, is not ſin; and whatſoever is againſt this Faith, or not of this Faith, is ſin, and brings Condemnation, and this Faith approves not of it; and if I act nothing doubtingly, nor againſt this holy Faith, in this Faith I am juſtified in my own Heart, and my own Conſcience kept clean, and I approved in God's Sight, & I have Boldneſs through the Obedience of Faith in the Day of Judgment, that it is not my own Work, but the Righteouſneſs of Faith which is in Chriſt Jeſus; and this Effect hath ſaving working Faith, and this is its Nature and Grace.

But another Faith I have found, which is not ſo in Nature or Effect, being not freely received from above, but is feigned, and hath its Ground here below, and its Ends alſo: The Earthly Man in his Wiſdom from the Letter, or Reaſon, or Comprehenſions, ſets up an Opinion or Image in his Mind, touching God, or Chriſt, or Religion, Worſhip, Doctrine or Manners, or any other thing; and then looking upon the Likeneſs of it in the Reaſoning Part, gathers Strength to believe it muſt needs be ſo, and ſo forms a Faith in himſelf: And though this Faith be not perfect, when he hath formed it, and made it with all his Strength, but many things in Scriptures, and the Practice of the Saints, but eſpecially that of God in his own Conſcience will not ſute with it; yet the Strong Man being above in the ſtrength of his Comprehenſion, forceth a Faith againſt all theſe, and cauſes all to bow under it; ſo this Faith bringeth not forth the Birth of Chriſt, nor

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his pure Image and Life, neither in Matter of Worſhip, nor Manners, but what he may imitate Chriſt and the Saints in Worſhip, and keep the World, and eſcape the Croſs, and ſave his Life and Credit and Glory there, that he will conform to, and glory in; and for the reſt, he believes it concerns not him now in all things at this day, ſo to walk as they did: And as this Faith is not perfect in Worſhip, ſo in Practice alſo; for that Evil he is not addicted to, he condemns in all; but that which is in his own Heart and Eye, and brings him Profit and Pleaſure, that he will cover, and believes it may ſtand with true Belief at this day, though formerly it could not: And this is the Faith made after man, and not after God, and ſo ſerves in Reſpect of Perſons, Times and Things, but bows not all theſe forever to worſhip in Spirit, nor brings them under the foot of Jeſus that Spirit, but being earthly by nature, hath earthy Effects, and God doth not own that with his Power, nor goes forth with that which man makes, but with his own Gift, which is good and perfect in every Meaſure thereof. And this alſo I have learned in Chriſt Jeſus and declare to all that ſeek Faith in him, That I never receiv'd any meaſure of this Faith of Chriſt in vain, but whatever I acted or ſuffered therein, from the leaſt meaſure till this day, in it I prevailed againſt whatever the Light of the Spirit led me out therein, and a Shield I have found it, and a growth in it towards Chriſt Jeſus in every Work of it, wherein I have ſtood ſingle to the End, however tempted or tryed before the End appeared, yet in the End of that Faith I was ever a Conqueror through the Spirit; and whoever proves it to the End in Singleneſs of Heart, ſhall be Witneſs with me herein, with a Cloud of Witneſſes that have gone before, who by this holy Faith have prevailed over the powers of Sin, and entered into the holy Reſt, who have not ſought their own Kingdom, but the Kingdom of Chriſt.

And only this pure Faith, which works towards the Appearance of Chriſt in all Actions and Sufferings, is that which orders all things in their place and time, and fits all Relations for his Appearance therein to glorifie God; for God is not glorified in any thing upon Earth but in which the Son appears, who is the expreſs Image and Glory of God, and in

whom alone he Reveals himself & the glory of his Judgments and Mercy, the Grace and Truth of God is in his face in whomever he appears: And so every measure of the heavenly Faith works towards the heavenly appearance, and the earthly faith to the earthly appearance: And so faith in God is that which works effectually by Love to the Image and Life of God in this World, which is seen only in his spiritual begettings, which being believed in, and set above, shines forth in every measure, shewing the Virtue and Glory of the Spirit of God; but the feigned earthly faith admits of some earthly thing in the heart for its end, in Love to which it works disobedience to the Spirit, and so comes short of the Glory of God; for it cannot hold forth the fruits of the Spirit to glorifie God with an earthly lover in the heart, nor can one faith serve God and Mammon; so he that loves the things of this World, is God's Enemy, whose faith withstands the appearance of Christ in his Actions or Sufferings, and so withstands the Glory of God which therein should be manifest to all men; and this is that faith which ever of old hath put him afar off, yet gets the form and words to withstand the Life and Virtue: And of this sort they are of whom the Apostle speaks, having a Form of Godliness, but deny the Power of Godliness, who ever were the greatest Enemies to the Coming of Christ, being not of the Faith of Christ, nor of the Spirit of Christ, but being from below, withstands his Coming from above to be brought forth in his Virtue, or worshipped in his Spirit, this is Antichrist.

And this spirit and this faith it is that wrests the Scriptures to seduce from Christ, and destroy the Way of his Coming; and to that end what Christ really commands to be brought forth of his Life and Virtue in real Appearance, this spirit serves himself with a Meaning, instead of serving Christ with real actual Obedience: And so his Birth is a Meaning instead of the Life of Christ, and this he sets to Oppose that Life, lest it should be born into the World; as for instance, when Christ saith in Scripture, *Him that smiteth thee on the one Cheek, offer him the other; and him that sues thee, and takes thy Coat, forbid him not thy Cloak also; and him that takes away thy Goods, ask them not again; resist not Evil, but overcome*

come Evil with Good, and love them that hate you; and many ſuch like Commands, which Chriſt means really and indeed, and led an Example in himſelf; and whoever receives the ſame Spirit, it moves to the ſame things, as it grows in any; and being obeyed, will bring forth the ſame Fruits, to glorifie the Father thereof to all Generations, which Spirit waxeth not old, nor in its Fruits barren, where it is really received in the Faith thereof and obeyed. But ſaith this other Faith in the Earthly Spirit, *Chriſt did not mean as he ſpoke, you muſt not take him Literally, thoſe words muſt have a Spiritual Meaning*, and this Spiritual Meaning of his, is to devour the Life of this Obedience, both in Letter of Chriſt and Spirit of Chriſt, & to ſet up a ſubtil Meaning without the Life of Chriſt, and contrary to his Example; and this he will have to take place in all, both againſt the plain words of Chriſt his Example in his walking, and the working of his Spirit in others; and if he cannot deſtroy this faith and fruit before it be brought forth, then his Work is to render him a high Blaſphemer, in whom this Child is born and brought forth to Light, and counts it high Preſumption for any to witneſs the Life of Chriſt in them, by bringing it forth into the World, yet himſelf will preach Chriſt in him, and the Life of Chriſt in him, and the Spirit of Chriſt in him, and his Body the Temple of God, &c. becauſe he finds theſe words in Scripture; but if any worſhip in that Temple, ſo as to believe and obey unto Life openly, that he cannot own without a Meaning inſtead thereof; and ſo he ſets the Form to deny the Power, and Chriſt's Words he wreſts to deny his Coming: And how long this Faith hath profeſſed him to come (and his Life and Glory at his Coming) in its own Carnal Comprehenſions, many may witneſs; but is never like to receive him in the ſame Life and Spirit and Power in which he ever appeared, and ſo to that Generation is he ever to come, but never preſent, further then to make a Cover for Sins paſt and preſent, and an Encouragement for Sin to come; and thus the Devourer turns the beſt of things into a Lye in all that believe him, that he may keep Chriſt and the Soul from their preſent Union, which he could not long do but by Conſent of the Crea-

ture, there being that of God in every one, which daily draws towards him, where it is not quenched by believing Lyes, whereby ſuch as receive not the Truth in the Love of it comes to be damned, as it was in the dayes of old; and a ſtrait Paſſage I have found into the Way of Truth and Life, which miſſeth all his ſubtil Pretences; and I have ſeen his words true who ſaith, *Few there be that find it*, the Enemy being every way ready to meet them that ſeek with a Shadow, Meaning or ſome Deceit to believe inſtead of the Subſtance, handling the Words of God deceitfully, uſing the Gifts of God to withſtand the Life of the Giver, & turning Grace into luſcivious Liberty.

And thus have I learned in the Light of the World, that in my turning towards him, at his Reproof, when I knew him not, and believing in his Light whom I had not ſeen, I found that Faith given which did declare the Righteouſneſs of God in him, wherein he perfectly walked upon Earth, both in doing and ſuffering, which being turned towards, I found the Propitiation that God had ſent forth, through Faith in his Blood to declare his Righteouſneſs for the remitting of my Sins paſt, that God might be juſt, who could not have paſt by my Sins paſt, had he not accepted his Sufferings, nor I have had Liberty from Sin paſt to have followed him, nor could I have been accepted therein, but in the Faith and Hope of the ſame Righteouſneſs; ſo God was full in juſtifying, and his Forbearance magnified towards me therein; & in turning to this Righteouſneſs of his declared in the Light of Faith & Hope, my Face was ſet towards God's Righteouſneſs in Chriſt Jeſus to be attained for Life and Salvation for time to come to walk in; and ſo being turned towards God, all my Sins paſt were behind me, and God's Righteouſneſs before me, and ſo from henceforth was I to be found in God's Righteouſneſs, walking in a meaſure of it, and in the Faith and Hope of the Fulneſs of Chriſt, and attainment of God for mine Inheritance. And this great Redemption I found in Chriſt Jeſus at that day, was in ſuch things as theſe following; as firſt, *His calling of me with his Light*; *his holding forth to me his Life and Suffering, which was ſo holy that I could not but confeſs to them*; *his turning me towards the ſame in Hope thereof by believing*; *his begetting a Mind in*

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no towards that same Life, and the increase of his Light that way to lead me, and the setting of me free from the Wrath of God for all my Sins of Ignorance past, which else had laid upon me as a Weight or Chain, binding me that I could not have walked in the Way of his Light, &c.

But I do not say, That if I turned to commit Sin again, that that Sin was cast behind my back also; I learned otherwise; I found *that Sin then before my Face greater then the rest, and stood in my Way to God, and stopt me from following his Light, or growing in his Life, that I could no way escape it but by Repenting of it, and receiving the just Sentence of Condemnation in my self, and bearing his Indignation, till he that wounded me for it healed me again, which I never found but as I turned from the Evil with my whole Heart, and accepted the Punishment till the Advocate did arise to intercede, whose Blood I had trampled on, and whose precious Life I had pierced, and his holy Spirit grieved, by turning away from his Leadings.*

Nor do I say, that all my sins which formerly I had committed, of which I had been convinced by the Light of the World, when I was in the World, before I believed it to be sufficient, that they were wholely taken away, as my Sins of Ignorance were; for this I found, *that God in this was Just and Merciful; Merciful*, in that he did not lay them all at once before me, lest they should have prest me down, that I could not have followed the Light, nor gotten any Strength, but must needs have perished under them had he not spared: And *Just* I have found him also; for as they were not committed all at once against the Light of his Spirit, so he hath at one time or other visited for them, and laid them before me, yet not all at once, nor no way so heavy as those committed after I believed, and gave up my self to follow the Light, and yet to an Account he hath brought me for them; and coming to feel the Terrors of God, I have learned to fear and love, and have found the Ground and Rise, and Deceits of that faith that believes Christ to have taken away the *sins of Believers, past, present and to come*, with which many at this day make merry over the Witness of God, and the Just slain in them; and that Scripture I have learned without a Meaning, *If we sin wilfully after we have received the Knowledge of the Truth, there remains no more Sacrifice for sin, but a certain fearful*

look

looking for of Judgment and fiery Indignation to devour the Adversary, though none know how, but he that comes to it, in the fulfilling, and then shall be seen, *He that's born of God, sins not*; and *he that believes, is born of God*; *but he that sins, turns his Back both on the Faith and Birth that's towards Christ, and becomes adverse thereunto in his Work*, whatever he sayes he believes; and this I have found an Everlasting Truth, whatever men believe or imagine, *That no longer then a man keeps his Face towards the Light of God, no longer are his Sins cast behind his Back, whether they be Sins past, present or to come*; but if he turn from God's Righteousness, his own Iniquities will rise and meet him, both new and old; and in vain doth such believe they are then blotted out of God's Sight, whose Eye shews him his Way in which he then walks, and condemns him for it in his own Heart.

Nor was the ground and root of sin removed so soon as my mind was turned by the Light from sin towards God, but the Motions thereof I found, and the Lust seeking to go forth to its Objects, to bring in to conceive Sin again afresh; that ground was but removed as I grew in Christ, and he in me, and as I came to learn him that was in the beginning before sin was, who was learned in faithful following & serving of his Spirit, in watching, in fastings, in prayers, and in all spiritual wrestlings; as I came to be led into with the Light, in which warfare I came to see the Hardship of him that will be a Souldier of Christ Jesus, and the Baptisms into his Death, the sloathful Servant and the faithful, and their Reward, and the Parables and Figures of the Kingdom opened, as that Spirit grew in me which interprets the Scriptures in the Life, and opens the sealed Mysteries thereof in their season, as they come to be fulfilled; and so I came to the Gift of the Scriptures by Inspiration, which only profits to the perfecting of the Man of God, which the Man of this World not having learned wrests to his own Destruction, getting the Words of them in the Earthly Part, before they be fulfilled in his Heart through the Spirit; and such receive them not by Inspiration, nor the Gift of the Holy Ghost.

And in this Journey I have seen the Sloathful Servant overtaken with a Fault which he had once cast behind him, and never intended to joyn to again, of which the diligent Servant

vant is kept free; and I have seen the Wages of each Servant, according to his Diligence in that which he hath of God betrusted in him, and not by his own Strivings in the Thoughts of himself, his Worth or Wisdom; and in diligent hearkening and obeying of the Spirit have I found the right Faithfulness towards God, though getting Knowledge be highly esteemed with men; and I have found, that as I have the Spirit manifest in me to profit withal, so the times of my profiting is only in his hand, and my Waitings upon him when he moves not is my reasonable Service, and a profiting time to me as if he moved, though I see it not, and this I found a great Cross to my hasty will, which indeed is the true Worship in Spirit, which when I knew not this Spirit to hearken and bow to, and obey and observe in all things, as his Will leads, I worshipped I knew not what, and my Fear towards God then was taught by the Precepts of men, and I was not taught of the Lord, not being born of that Spirit; and so all the Children of the Lord are taught of the Lord; and as many as are led by the Spirit of God they are the Sons of God; these Scriptures I then could read and understand without Meanings, not by that which my wisdom taught me, but which the Holy Ghost taught me, & the Scriptures thus learned & received was no more a notion to be lost, but a Possession, and I came to have an Inheritance therein amongst them that are sanctified in all Ages, and no subtil man could either steal them or change them, or any way beguile me of the Truth of them by wresting them, nor take away my comfort I had in them, my comfort and fellowship therein being in the same spirit & life that gave them forth, and the word of God thus grew, and endureth forever, and the Spirit of Truth that leads into all Truth endures forever, and the Seed of God is one therein to all Generations, and that is one which perfects the Spirits of all Just Men, and God himself is Judge over all, and Leader of all by his own Begettings in all that enter into this Rest of the faithful, which remains to all his Children, out of which False Faiths and Disobedience shuts themselves.

And that which declares the Righteousness of God for Remission of Sins past, and for an Inheritance against Sin for time to come, have I found to be Faith without Falshood,

which

which Righteousnes though in the Faith and Hope beyond declaring, yet inherited but as the Virtues that are in Christ Jesus come to be received in the Life of them. And that Faith which hath not that righteousnes for its ground and end and the virtues and several Measures of the Growth of Christ for its Life and Increase, that I have found upon tryal to be a feigned Fancy after man's mind, and not after God's measures: And he that saith, *he hath Faith in God*, and is without the Hope of this righteousnes for his Inheritance, or saith, *he hath Christ*, further then he hath his virtues for his life and growth towards this inheritance, when he comes to be weighed with Truth, will be found too light to stand in Judgment, or abide the Fire, or to dwell with Everlasting Burnings; the Tryal of that Faith will leave him without Faith, then shall it be read as it is written, *When the Son of Man comes, shall he find Faith on the Earth?*

Who they be that are under the Law, and who they be that have made void the Law against themselves, and who they be that are under Grace.

GRace reigns through Righteousnes, and the Law through Transgression; and he that sayes he is from under the Law, and the Transgressor alive, he makes void the Law against himself, but is under it in the Account of God.

For the Seed or Image of God being fallen, the Transgressor is above, to whom there is no Grace nor Life promised, who hath no true obedience but for self-ends; upon this is the Law added, till the promised Seed arise: And a School master the Law is till it bring to Christ, who of the Woman is made under the Law, who takes upon him the Seed after the Flesh, the Soul to redeem from under the Transgressor, that the Natural Plant of God may grow; so who can witness the Teachings and Chastizings of the Law to bring him so low till he come under the Seed, so as the Seed be set above the Head of the Transgressor, and have bruised it, and have taken away the strength of sin, there the strength of the Law is taken away also: And as the Soul is raised up through the Law, the Law being

ing fulfilled by the Seed through the Spirit, ſo it ariſes above the Law into the Kingdom of Grace, which reigns through Righteouſneſs, and not by making void the Law; for the Grace is to the Seed, and the Law to the Tranſgreſſor; and as theſe reign in the Creature, ſo is he under the Law or under Grace; for the Law hath Power over the Man of Sin as long as he lives, then is the Seed of the Promiſe in Bondage; but he being dead by which the Seed is held Captive, the Seed riſes under Grace, which as it riſes through the Law fulfils it, and being fulfilled it loſes its Strength, as Sin dyes, and ſo hath no more Power, the Law being the Strength of Sin till it be fulfilled by the Seed through the Spirit; ſo he that is dead to Sin is free from Sin, and under Grace; and he that caſts off the Law while he is alive that ſins, makes void the Law againſt himſelf.

So he that's under Grace is dead to Sin, and dead to the Law, which is the Strength of Sin, and Sin hath no more Dominion over the Soul, the Power of it being ſubdued, which was the Law unfulfilled; but where the Law is made void, the ſtrength of Sin yet remains, and the Law will overtake them in the End.

And he that learns this in the Death and Reſurrection, and eternal Life ſhall in this Work learn what the Tranſgreſſion is, and how the Law is added upon him, and how it is the Strength of Sin in him, but not in the Seed, and what it is that makes the Entrance through the Law, and how Grace comes to abound where Sin hath abounded, and to reign through Righteouſneſs unto Eternal Life.

So where the Tranſgreſſor is ſlain, there the Law is at an end and fulfilled, and the natural plant of God brings forth, againſt which there is no Law, but the Law is againſt the Man of Sin, and the Man of Sin againſt the Law as long as he lives, and Power it will have over him, and one jot of it will not paſs away till it be fulfilled; and he that would caſt off the Law and make it void is far from Grace, but in him that fulfils the Law doth Grace and Truth abound.

Of the Way of Life, from the Knowledge that devours the life.

WOuldest thou know the way of Life from that Knowledge which devours the Life? then be no longer as the wild Asses Colt, but take up the Yoak of the Son, in whom thou sayest thou believest, that the Life of Faith thou may feel and know, for only in the obedience is the Life made sure to thee of what thou believest, and thereby is Faith and knowledge made perfect.

But until thou attain Power for obedience of Faith, thou art dead and knows but words, in which thy Faith stands without Life which accomplishes nothing, but will arise to condemn thee when thy time is out.

Therefore in all thy seeking, mind that which worketh in a lowly mind, calling thee into the Obedience of what is there made manifest in the begettings of the Father, and not in the conceivings of the Brain, but in the Son; For in the Brain-knowledge the Boaster Rules, who glories in the Wisdom of words, but not in the words of Life; but in the Obedience of the Son is the Father known and glorified in such as walk in the Spirit, and not in the wind, whose Praise is of God, and their lives hid with him from all knowledge but what is Revealed in the Obedience of the Son: So from man you may learn the knowledge of words, but the knowledge of Life is only begotten of God; so he that hath the Son hath Life, not of the disobedient Nature, for the only begotten of God is Conformable to him that begetteth him in all things through Obedience.

So feeling thy measure of the begettings of God, in it be obedient, and seek not to be above it in any thing, lest the Enemy thereby get Power in thee to puff up thy mind in thy Knowledge above thy Life, which devours the Life.

Therefore as thou feels Faith, Love, Meekness, Gentleness, Patience, or any Godliness move in the Spirit, therein become obedient with all diligence, and thereby shalt thou know the Power thereof against all the contrary motions in thy Flesh, so shalt thou learn the Salvation of Grace unto Life eternal,

eternal, which thou canſt never attain by talking or any other way but in the Obedience thereof, ſo ſhalt thou not receive the grace of God in vain, nor words without the working Power of Life, whereby the living knowledge of the Myſtery of Godlineſs will daily increaſe.

For by Obedience of the Spirit is the Soul purified from its Darkneſs and Pollution, and made fit for the further manifeſtation of the hidden Myſtery, and the receiving the fulneſs thereof, and walking therein; And ſo by the holy Ghoſt thou ſhalt be able to confeſs Jeſus Lord over all Powers in Heaven and in Earth, the opener of all Secrets, and only revealer of the Father who begetteth, by whom thou becomes wiſe in thy Knowledge unto Salvation, not unto vain babling, whoſe words ſhall riſe and Condemn them who glory therein.

But thou, if in Spirit thou hearken diligently and obey, ſhalt know that he who ſometimes ſpoke by the Prophets doth now ſpeak by his Son, the everlaſting Power of Godlineſs, only begotten of the Father, and in all things like unto him, in whom he is made manifeſt; And the Prophets have Prophesied of glory to come, but the Son declares the Father in the preſent Life, according to the meaſure of him formed; and as he ariſes in fulneſs he opens the Heavens and gives the Inheritance thereinto.

An opening of Light to all ſorts of Rulers & People that wait for the Kingdom of God, that you may not oppoſe him in his appearance, nor ſet up another to Reign upon Earth in his ſtead.

DO you ſay, you ſeek God, you Rulers and People? will you ſeek his Face upon Earth? or would you ſee his appearance to reign in Righteouſneſs? or can you rejoyce to ſee him manifeſt in Fleſh? or do you love his Image who is the Father of Lights, from whom you look for the Son from Heaven? then be not carnally minded in your expectation, leſt you know him not in his appearance who is a Spirit, and ſo oppoſe him as your Fathers in the Fleſh ever did, except

you be born of the Spirit you cannot see the Kingdom of God.

The Father dwells in the Light and changes not, and the Son is the Light of the World in his own Image, by whom he changes all things that are out of him, and overturns shadows and customs, and makes the World new; & in Spirit and Power is his Kingdom upon Earth, and the Flesh is the Vail with which he was ever hid from Flesh and Blood, but revealed in Spirit to such as desired to know no man after the Flesh to set up or to Worship; And no man could ever say, that this Jesus was Lord but by the Holy Ghost.

So with the Light of the Spirit alone which sees through the Vail is Jesus known to be Lord and King forever, with which you may all see what you set up to be Lord and Ruler in your selves or over others. You that chuse Rulers, Judges and Justices, Mayors and Constables, &c. Do you see through the Vail to chuse Jesus in Spirit to Rule over you or over others? Is that Eye open which knows the Holy Ghost, & what Vessel is filled therewith, that you may chuse him to Rule in his Kingdom? do you seek for that Spirit to chuse withal by which alone Jesus is known to be Lord? Then it is plain you seek God's Kingdom in the face of Jesus Christ who is that Spirit, which turning to, causes the vail to be taken away from all Hearts, and will change you also into his Image by that Spirit, as saith the Scriptures. So there was none to be chosen for Judges, Kings or Rulers in *Israel's* Common-wealth but who had of this Spirit and Unction put upon them, and then the Lord Reigned over them in his Anointed, whether King, Priest or Prophet, man or woman; but when they chused Rulers like other Nations, then they rejected (not *Samuel* but) the Lord, that he should not Reign over them. Now you that say, you seek the Lord to Rule over you, and say, thy Kingdom come, mind what you chuse to rule in you or over you, & with what Spirit, lest your practise oppose your prayers and make void your daily expectation; do you chuse after the flesh, as other nations do, or do your chuse after the holy Ghost? If you chuse after the Flesh, then you set the vail betwixt you and the Lord, and God's Kingdom and his Image you cannot see, and so you reject the Lord, as other Nations do; but if you look

look through the Vail unto that which is within the Vail, then ſhall the vail be taken away from all your Hearts, and you ſhall ſee him amongſt you whom you wait for; and him alone ſet up and Worſhip, and chuſe him alone to Reign over you who is near you, at hand to all that put not his day afar off.

So if you make Rulers like all the Nations, then after the Fleſh, they that are rich, they that are proud, they that are full of earthly glory, &c. Here is the earth ſet above, then the Vail is before your eye, and you ſee not the Lord that Spirit, nor do you ſet up Jeſus to be Lord by the Holy Ghoſt; but if that eye be open in you, that can ſee through the vail of earth, and all this deal of Fleſh and Darkneſs to that which is within the vail, even the holy One in his Temple, him to chuſe and ſet above in your minds, then your Eye ſhall ſee the Lord's Anointed, and the King in his glory, and he ſhall rule, whoſe right it is, in every heart, and your Governors ſhall be of your ſelves, and all violence ſhall ceaſe, and ſhakings of Governments, the Government being upon his ſhoulders, who is the Prince of all your peace, in the great and in the ſmall, who ſhall Reign in Righteouſneſs, and judge the People with equity for God, and not for rewards, to whoſe authority every knee ſhall bow, and every Tongue confeſs for conſcience ſake, his name being written in every Heart will then be read whoſe Kingdom is everlaſting, and in Spirit and in Power he reigns, and in Spirit is worſhipped in heaven and in earth, who fills all things with the preſence of his Glory, and his kingdom is near to all that can believe, it's within you, ſaith Chriſt, and he rules where he is not known (though not to Salvation) who is made of the ſeed of *David* after the fleſh by the word of God to all Generations a King forever, according to Promiſe, whoſe Kingdom the Eye which the God of this World hath blinded is putting afar off, who ſees not the Light of the glorious Goſpel though he be not afar off, but him in whom all things have Life and being, either to Salvation, or Condemnation, and that is the Condemnation, that Light is already come into the world, which men who love their evil deeds ſay is to come, and ſo look for that without, who is a Spirit within, and therein hath ever reigned more or leſs, but now is ariſing to his day over all the World, whoſe ſound is gone out to the

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ends of the Earth, and his Light riſeth in every Heart to Life or condemnation, and ſome it leads into reſt, and others it pricks to the Heart, and they kick againſt it, and will not have it to rule therein, and to this day he is rejected of the builders, who is the firſt born unto God in Spirit, bleſſed over all.

And now all ſorts of People who in Truth wait for the Kingdom of God upon Earth, with that which in you is of him, you may all ſee (if you keep that Eye ſingle) when he draws near who is born of the Spirit, and when he is put afar off in his Government here below, when you behold in any manner of Authority ſuch a Spirit as is for God alone, looking to that of God in every Man without reſpect of Perſon or riches, and with a ſingle eye ſeeks to find out where that meaſure of God is Tranſgreſſed in any, or where it is oppreſſed by any, and with that meaſure of God in himſelf ſeeks to ſet Judgment upon the head of the Tranſgreſſor, and to ſet free the Innocent principle of God in all, which will not lead any to evil, then is the judgment of God and for God, and that of God is ſet above in all, that's he that's born of God; here the kingdom of God is near, and as this increaſes ſo God draws near, and his Kingdom increaſes, and that of God in you all will anſwer thereto, and rejoyce thereat, which waits for him, and that which is upright in every Heart ſhall ſay that is the judgement of God, and in that Veſſel is God on his Throne, according to the meaſure of that Spirit ſet up in Judgement, ſo is Jeſus Lord by the Holy Ghoſt, known and bowed to.

But on the contrary, in what place of Authority ſoever it be, in which the Innocent comes for Judgment againſt the Oppreſſor who is too ſtrong for him, and ſo ſeeks to Juſtice to plead his Cauſe, and to deliver his Seed of God that is burthened; and when he comes, his Cauſe is not heard, but is thruſt away (if not further enſnared) becauſe he cannot oppreſs that of God in him more, either by bowing to ſomething of vain Cuſtoms or Worſhips never ſet up by God, nor owned by his witneſs for Conſcience ſake; or elſe becauſe he cannot hire his judgment by feeding a covetous Spirit which is for Rewards, and not for God that he judges, and ſo the Innocent

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Soul is not relieved at this Throne, but ſent away as an offender, from that place where he ſhould be eaſed and juſtified with the judgement of a free Spirit, for juſtice ſake, doth not that of God in you all teſtifie againſt this, that judgement is here turned backward in that Veſſel, and that Jeſus is not Lord therein? ſo the Innocent Heart is ſadned, but not ſaved, and the Kingdom of God put afar off, and the Scepter of Righteouſneſs not ſeen.

Wherefore Rulers and People, who ſet up Fleſh inſtead of the holy Spirit to rule over you, the wills of Men, the Pride and Glory of this world, or any viſible thing here below born after the Fleſh; ſee what you chuſe, and what you put afar off; and with that Spirit you now chuſe, you will never ſee the Kingdom of God, nor be able to ſay in Truth, that Jeſus is Lord; it's by the Spirit of holineſs, meekneſs, and true judgement and works of Righteouſneſs, that Jeſus is known to reign, and therein ſtands the light of his Kingdom, and Lordſhip, in every Heart, in every Court, and in every place of judgement to all Generations, which you deny in chuſing the Man of this World after the Fleſh to rule in you, or over you therein; and yet you ſay, you look for him, and thy Kingdom come daily, but deny him in the ſimplicity of his lowly Spirit to rule for his own in all, as all your Rulers ever did, as you have read in Words, and now may read in Deeds, the world by Wiſdom knows not God; ſo that Spirit chuſes its own to rule, but cannot receive him whom you ſay, you look for.

And how ſhou'd any one who ſees the kingdom of God, and where the ſimplicity of Chriſt is above, own that Kingdom, or Worſhip that Spirit and not betray the ſimplicity of Chriſt, and give his Honour to another. And if in the meekneſs of mind you did but weigh this, you could not think it ſo ſtrange why ſo many at this day (who have received the Kingdom of God in his lowly, juſt, and righteous Spirit) chuſe rather to ſuffer death under that Spirit of this world then to bow to worſhip it, or confeſs that due thereto which belongs only to Jeſus the Lord, neither would you ſay, it was obſtinacy or contempt of Authority rather to ſuffer by the will of Man then to rob

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the Lord of his Glory, & deny Christ in his Kingly Office, & set up another in his place. And herein true Wisdom may see that in so doing we resist not that Power which is ordained of God, nor the Person, but that Spirit we testifie against by suffering under, which God never anointed for a Saviour, holding forth the Anointing as we have received for a Witness against him, in the Spirit of Meekness, confessing our King, in whom we receive Power to suffer; so to us he is come, and by the Gift of the Holy Ghost we can say *He is Lord*; therefore *to Us there is but one Lord*, though there be many so called, whether in Heaven or in Earth, yet have we but one in all, both in Heaven and Earth, and him we know where-ever he is by the Gift of the Holy Ghost, and to him in Spirit we confess and bow, and the Fruits of his Spirit are manifest with the Light of the World, testifying against all the Works of Darkness, in all the Children of his Kingdom. And to us he is born, who is from above, the Holy Child, wonderful in Counsel and Strength, whose Heavenly Power and Vertue takes our Affections from all Earthly Objects & Worship, whose Name is *Immanuel*, and it is written in our Hearts, and shed abroad into the World in our Lives; and Christ Jesus is the End of our Conversation, him alone to put on, above all to preach by walking in him as we have received of that lively Image of Holiness and Truth, the Anointed of God; and so we confess him before men, who is the right Heir, in what Vessel soever he appears, and the Praise we give to God where this Treasure is found in the earthen Vessel, and the Hope of all our Glory is Christ within, and the increase of his Government is *Christ within*, of which there is no End, and with that Spirit is all Righteousness established, the Kingdom of God upon Earth, and Eternal Life.

And where this is not seen, chosen and followed, there men rule in their own Wills; and where mens Persons and Riches is respected in chusing such, there the same is respected in Judgment by such, and the Law of God is perverted, and the Sword of Justice, which should defend the Cause of the Innocent is laid by, and the Fist of Wickedness is lift up against that which is tender of God in every Conscience, and when this rules, the Righteous Seed mourns in secret, but Wickedness

neſs Reigns openly; and this is and ever was the ſtate of the Kingdom of God and the Kingdoms of the *Gentiles*, the one rules in the Spirit of Holineſs, and the other exercise Lordſhip in their own Wills, choſen and ſet up not by the Holy Ghoſt, as you may read in the Scriptures concerning *Iſrael*'s common wealth, who when they wanted the ruling of this Spirit they ſold themſelves under their Enemies, but when this was their Judge they had a Saviour choſen after the Spirit, not after the Fleſh, whatever was the Veſſel, the Spirit was their Saviour.

Moſes was a poor wandring Shepherd, yet in the Spirit a God to *Pharaoh*, and Saviour of *Iſrael*; *Samuel* a poor man who received no reward for Judgement, and when they went about to chuſe another after the manner of other Nations they rejected God, who then gave them a King in his wrath; *David* a poor Man not choſen by the outward Appearance as man looks, but by the Heart, by the direction of the Spirit, he was the Shepherd of *Iſrael*, and his Seed of the ſame Election hath the everlaſting Kingdom of Promiſe to all Generations. *Eliſha* a Ploughman, yet by that Spirit was he the Chariots of *Iſrael* and horſemen thereof. *Deborah* a woman yet a Judge & deliverer to *Iſrael*. And too long would it be to inſtance in all Ages how he hath ſet up his Throne and ſaved his People in this Election, not of wiſdom, riches or worldly glory, but the poor of this world, rich in Faith, heirs of the Kingdom of Promiſe, which you ſay, you look for, but cannot ſee nor receive while you chuſe after the Fleſh as the world hath ever done, who ſtill have bent all their wiſdom and Religion to keep the Heir out of his Kingdom, whom they have been looking for after the Fleſh, but not believing in the Light to give them a ſight through the Vail to him that is born of the Spirit have reſiſted the Holy One, and choſen the murtherer, as did your Fathers ſo do you alwayes reſiſt the Holy Ghoſt, and as it was ſo it is, that which is born of the Fleſh is Fleſh, & chuſes after the Fleſh, and Worſhips after the Fleſh, for it can ſee no further, it cannot ſee the Kingdom of God; and that which is born of the Spirit is Spirit, and chuſes after the Spirit, and worſhips in Spirit, and theſe are contrary Kingdoms, and he that's born after the Fleſh perſecutes him that's born after

the Spirit, ever did and ever will do; for the Scripture cannot be broken, which hath ſo ſaid, and is now fulfilled.

And now you that are called Chriſtians, you read and preach of this King Chriſt Jeſus and his Kingdom, what an One he ever hath been in his appearance upon Earth; by whom he hath been received, and by whom rejected, and after what manner he hath ever ſuffered, and by what Power he hath reigned in all Ages, and this you will confeſs in Words, but will you now receive him to reign in you? Or can you own his appearance where it is ſet up in others, and not be offended therewith? Is that Eye open that knows him? Or can you delight in him who was never like the World in his walkings? was not he ever poor as to this World, and therefore rejected of the rich and learned, Lowly, and rejected of Princes and them that were high? was not his work ever to change Shaddows, and Forms, and Religious Traditions, ſet up in mens minds above the Life of Truth, and Leadings of the Spirit, and to ſet up ſpiritual Worſhip, and Obedience in its place? And therefore by the Builders ever rejected and condemned, and his new work was ever Fooliſhneſs to the wiſe, wherefore he bare the Reproach thereof with Patience; was he not ever meek and innocent, and harmleſs in his Converſation towards all men, as a Lamb indeed, ſeparate from Sinners in Life, yet ſeeking to ſave them out of Sin with the daily giving up his Life, &c? So he was, and ſo he hath ever appeared on Earth. Now can you receive him King, as he was, you that wait for him? Or do you think he is changed? Is he now become proud and lofty in Fleſh after the world, cruel and covetous, and hard hearted, ſubtil and crafty to deceive the ſimple, ſtrong and violent to trample on the helpleſs, doth the Glory of his Scepter now ſtand in meats and drinks and fine apparel or great earthly poſſeſſions? doth he now come to take up his abode and delight in theſe things, who ever hath come to take the minds of his People out of theſe things up into the heavenly treaſure? doth he now delight in earthly glory, ſtriſe and exaltation? are the weapons of his warfare now become carnal wherewith he overcomes his enemies? doth he now come with haling and beating, whips and priſons and cruel tortures to take the Kingdom of peace, who hath ſuffered ſuch things for-

formerly from the world himself, & will he now turn oppressor of that which is tender in Conscience, and grind the Face of the Poor, or pervert the Judgement of the needy? Should he now be seen in works of this Nature, were this to appear the second time without Sin unto Salvation as he is promised? Sure the vail is thick over that Heart who sees not that this is not his Kingdom, Power nor Glory, nor his Image who is the same yesterday to day and forever. Yet is this nature above in many, and chosen to Rule over many who say, they wait for his Kingdom, that eye being darkned with the love of the World which should give the true sight of his coming, the carnal mind thinks God to be like himself; But did you but honestly look into your own Hearts, with that eye which puts a difference between things that differ in your selves, to know each motion of each Spirit, and each Power, and the end and Nature of its working, the earthly and the heavenly, you would soon be able to Judge of these two which so far differ in their Fruits, and are so contrary in all things, and to own the right Heir in his Kingdom: But while you suffer the God of this World to keep his Throne in your Hearts, by letting him captivate your minds and affections into earthly delights, it is not like he will suffer you to chuse aright, nor receive another to Reign in you or over you; the Eye of the mind being blinded therewith, the Light of the Gospel cannot shine into the Heart by which you should chuse, and which gives the knowledge of God in the Face of Jesus, nor that Treasure be seen or received in the earthen Vessel, as King either in your selves or others; but the wise in Heart knows what they wait for, and when they see him they rejoyce with the joy of his Kingdom which consists not in carnal things, nor comes with outward Observations, but whose coming is within, and whose Kingdom consists in Righteousness, Peace and Joy in the Holy Ghost: blessed be our King forever, and blessed are they who put not his Kingdom afar off.

And therefore you Rulers and People of all sorts, high and low, this word is to you, and this day is to you the day of the Lord, arise and receive your King into his Kingdom, that he may receive you and establish you therein; the Lord is at hand, he is near to all that call upon him in Truth and Righteousness.

To you Princes, Judges, Juſtices, Mayors and Conſtables, & all ſorts of Rulers who are in the place to Govern, the Lord is at hand, he is near you all, the Kingdom of God is within you, the Principle of God is within you, with which (if you mind it) he will break the Yoak of the oppreſſor within you and without you by the Sword of Juſtice, that's his Kingdom upon earth, put it not afar off, let it ariſe in your Hearts, ſet it up above the will of Man, let it ſhine in your Hearts, let it ſpeak in your Courts, that which is of God in you all, which Judges juſtly and with equity; lay by your Will, your Pride, your Covetouſneſs, and all that's above that Spirit of meekneſs in your minds, and make room in your Hearts for the Holy Ghoſt, that thereby Jeſus may be Lord in you and over others, that you may know him to whom Judgement belongs, to be in you; you need not ſay, who ſhall aſcend into Heaven to bring down Chriſt from above, or who ſhall deſcend into the deep to bring up Chriſt again from the dead, for he is nigh you, and you may feel his witneſs in Spirit, and his Word is in your Hearts, the Word of Faith, the Word of Righteouſneſs, that therewith you may all know him, who ſtandeth in the Congregation of the mighty, to Judge among the Gods, who judgeth not unjuſtly, nor accepteth the perſon of the wicked, but that with him you may deliver the Poor and Fatherleſs, and Judge the cauſe of the ſtranger, wherein they are oppreſſed, that's his Kingdom, and that's the Word of Faith, and the Word of Righteouſneſs, that leads to it.

And if this be ſet up in your own Hearts to love it more then gifts and rewards, perſons or earthly glory, then is the Lord near you, and his Kingdom is above the Earth in you, and your work will be to ſet it above the Earth in others, and ſo the Kingdom of your Father who begets this in your Hearts his Kingdom comes, as his Will is done upon Earth as it is in Heaven, where all obey him, there is the Kingdom his, the Power is his by which you Judge, and the Glory is his of your Righteous Judgment, now and forever, if you therein abide: And thus ſhall you be of the obedient Children to that of your Father in you begotten, who ſay and do, who pray and practiſe, and not like the *Scribes*, and *Phariſees*, and

Lawyers

Lawyers, who ſaid and did not, who made long prayers, but devoured the poor and needy, and judged not the cauſe of the ſtranger, but laid heavy burthens upon others, and bowed not thereto themſelves, who could not believe in the Light, nor receive Chriſt within them, though he told them the Kingdom of God was within them, and his word had no place in them, who were filled with Pride and wilfulneſs; ſo they had loſt the key of knowledge, the key of *David*, to open to them the way into the Anointing, whereby to know *David's* Lord to reign in Spirit, which hath the Promiſe of *David's* Throne forever: So when they loſt this, the kingdom departed from *Iſrael*, and the Prieſthood alſo; and he ſet up his ſign to the *Gentiles*, preaching the Kingdom of God to them that were afar off, and they that were not a People came to the Kingdom of his Anointing, and that great Myſtery that had been hid from Ages was opened thereby to the *Gentiles*, which was Chriſt in them, the hope of Glory, and Kingdom of the Father.

And now you that are called Chriſtians, and are making great Declarations, what a glorious Kingdom the Kingdom of Chriſt will be at his coming, and what holineſs and righteous Government, and many high things and great Glory you look for, *&c.* But above all the reſt, how are you eſtranged, who are gone out again from the Anointing to look for this without you, while you reject it within you? Was Chriſt within them, that great Myſtery, that had been hid from Ages, which by the hearing of Faith was opened to the *Gentiles*, and was the hope of Glory to them (even Chriſt within them) whom the Apoſtles preached, warning every man, and teaching every man, that they might preſent every one perfect in Chriſt Jeſus, the hope of Glory within them, which Faith the *Jews* not receiving, loſt their King and Kingdom? And is your hopes without you, as the Jews was? Is that the Hope the Apoſtles preached to the *Gentiles*, or that which enters within the vail? Is there not a vail drawn over your Hearts again, whilſt you read this in Scriptures? And have not you loſt the key of Knowledge, who are gone out from the Anointing in your hopes? Have you not loſt the key of *David*, which ſhould let

let you see *David*'s Lord, in which the Kingdom of God is eſtabliſhed forever? Did God Swear this to *David* after the Fleſh, or to *Abraham* after the fleſh, or to any after the fleſh? Then how is his Kingdom everlaſting? Or why did he ſay, the Fleſh profits nothing? And why did the Apoſtle ſay, they deſired henceforth to know no man after the Fleſh, no not Chriſt himſelf? Fleſh and Blood paſſeth away, but this kingdom is everlaſting; ſo him whom the Apoſtles preached in Spirit by the receiving of the Holy Ghoſt, wherein they were to grow up to his Age, and ſtature, and appearance, him you reject in Spirit to be the hope of your glory and kingdom, and wait for a Government after the Fleſh, and ſo ſhut up the great Myſtery of godlineſs which was opened, and the Kingdom againſt your ſelves, which Myſtery is not after the Fleſh, but God manifeſt in Fleſh, Chriſt within the hope of Glory, and this Myſtery was ever ſhut with carnal expectations, but opened in the Spirit, as it was, ſo it is, who denyes the Spirit to be Lord ſhuts up the Kingdom.

Wherefore ariſe out of the Fleſh you Rulers and People, and receive your King, long hath he been rejected and thruſt out of the Throne of Judgement, for which you have no Peace nor Eſtabliſhment; why will you not turn to him who calls you in Spirit, what a ſhame is this, that you are called Chriſtians, and know not your Anointing Chriſt in you? What, Chriſtians and without Chriſt, Chriſt not come? What, do you rule withal, and diſcern with, and judge with? Is not all that Reprobate, who knows not Chriſt in you? But if you know a Juſt, a Holy, a Righteous Principle of Spirit in you that is of Chriſt, ſet it up, and you ſet up Chriſt, bow to the Holy Ghoſt, and your Worſhip in Spirit, and thereby you ſhall ſay, that Jeſus is Lord; ſet up his Light in your Hearts, and his day will ariſe to you all, for there muſt the day dawn and the Day ſtar ariſe in your Hearts, which will give the knowledge of God near you, and true Judgement near you, and that which rules over ſpiritual wickedneſs near you, which all muſt bow to who receives the Kingdom of God; honour God in your Hearts, ſet him up in your Hearts, let him be Judge in your Hearts, and firſt receive his Light and Judge-

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ment there, before you pass Judgment upon others, least you in judging others before men, condemn your selves before God; *David* had little thought he had done that, when he said, he that had taken his neighbours lamb, should surely dye; and you may soon do the like if you go out from the Spirit, and judge before you receive Judgment in your own Hearts, and see all be clean there first, then is your Scepter established in Righteousness, and your Judgment in Truth, which is the Scepter of the Throne of *David* in Spirit, which condemned *David* in the Flesh, and will condemn you in the flesh if you sin against it; and that is his Kingdom, and he is King forever, who in Spirit condemns Sin in the Flesh, and for this end is he manifest, that the Righteousness of the Law might be fulfilled in all, who walk not after the Flesh, but after the Spirit, which comes in his Name, who went away after the Flesh, that the Kingdom might come. And if you receive your authority and judgment in this right Principle of God, it will judge for God in all your, selves and others, and it will fit you to be mediators betwixt the Offender and Sufferer in all, and you will see what it is which transgresseth, and what is transgressed, and the Nature of every Offence to pass an Equal Judgment accordingly, and this is of God, and he loveth it, and where that of God is pressed, not to clear the Oppressor, but to judge the Oppressor, and set that of God which is innocent free; and here, with that of God in your selves you judge for that of God in all, and set that of God above the Oppressor in all, which Oppessor is not of God in your, nor in others, but is to be judged, and for the Law and for the Sword, but against that of God, the Law is not; and here is God's Kingdom already near, and not afar off, where God is all in all, and the Righteous reigns, and the Power that is ordained of God, the Soul is subject to for Conscience sake towards God in heaven and Earth, and that of God in every Conscience shall answer to your Judgment and Authority, and God shall set you up therewith as a terror in every Heart above the Evil doer, the Murtherer and Traitor, and the Arrows of the Almighty shall stick in the Hearts of all that seek to undermine this Government, for the Kingdom of God is is, in which he

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Rulers, who cannot forget himself, nor hath this Kingdom been taken from any who once received it thus, till they go out of it themselves, by suffering or setting up another to rule above that measure of this just and innocent Principle of God.

And if you receive this kingdom from heaven in love of it, then shall you receive your judgement from Heaven also, and your Law to judge by, and God shall make you rich towards him in righteous judgement, and towards his People, and a discerning Spirit will he give you in this Anointing to know hard matters that are hid from Flesh and Blood, which you shall receive in secret, and bring forth openly, and all shall hear and fear, and Praise the Lord for you; and you shall no more go to the Heathen to learn judgement, whom the Lord hath removed far from him, nor shall you uphold those Laws by which the Servants of God have suffered formerly in the times of Popery, nor shall the Statutes of *Omri* be kept and observed, nor follow the wayes of the house of *Jeroboam*, for you have seen what God hath done concerning them, that you may fear to follow them: But you shall have your Laws from the Lawgiver Christ Jesus, and your judgement from the Father of lights, whose Ministers then you are, to whose Sword that of God in every Conscience shall answer, which is written in every Heart, and which every Heart shall fear to offend, when they hear that the Lord hath raised him up Judges as at the first, and Counsellors as at the beginning, and the Heathen shall hear and fear, and come to you to learn Judgement, and Righteousness shall arise from amongst you to the ends of the earth, & the break of God's day shall be with you first, as to you it is first tendred, if you be not found unworthy to receive him, and he shall make you as a head in Counsel, and the first born of all Nations unto God shall you be if you receive him, wherein the blessing of God is bound up by an Oath, and his strength upon Earth to all Generations.

And this is the Love of God to you all once more, The Rulers of these Nations, from the highest to the lowest, that love might open your Hearts that the Earth hath shut and sealed, that you might come to a feeling of your everlasting

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eſtabliſhment, and that your fears may ceaſe in an endleſs Union betwixt Chriſt your King and your own Souls, to the dread of all your Enemies, and eternal Praiſes lift up to him indeed, who hath ſcattered your Enemies many a time for you, and all their dark plots brought to Light, that you may love the Light wherein is your Salvation, and not plot in darkneſs againſt his innocent Ones, as your Enemies do, but with Hearts open and naked receive the truth, which condemns all the Deeds of darkneſs in you and in them, leſt he bring your Plots and ſecret Counſels againſt the innocent upon your heads, as he hath often done to your Enemies, for he will avenge the Poor, though long he ſuffer with them and in them; and this is now ſeen concerning you, as was formerly ſeen concerning them, of which they were warned in words, and witneſſed againſt in ſufferings long before it came, who are now broken as a Potter's veſſel, and cannot be made whole, but whatever they do, breaks them more. And now are you warned and invited in love, who ſees before you this day what God hath done concerning them, and ſuffered concerning you.

And I am bold in the love of God to ſend this to you all wherein there is a Seed of God, and I know there is that of God in you which will anſwer to the Truth of this; and the Scriptures witneſs with me alſo; ſo I am not alone, but by two infallible witneſſes every word is eſtabliſhed, either to Life or Condemnation; and my prayers to God are and ſhall be, as long as this of God in me hath breathings, That you may receive the Kingdom of God which is near you, through that ſpiritual Light and Key that opens the door of your entrance thereinto, that you may come to be eſtabliſhed in the Covenant of God and not of Man, and that you may not reſiſt the Holy Ghoſt, as hitherto you have (many of you) done, nor kick againſt that which pricks you at your hearts when you are told hereof, leſt you be broken in the end, ſo as you can never be healed, which is near at hand to be broken or eſtabliſhed, as you receive God or refuſe him, who hath long waited upon you that now are, and with much patience is he finiſhing as large a Teſtimony of his ſuffering and forbearance among

you, as ever was ſince the world began, though it be little ſeen where the Light is rejected, which the longing of my Soul is, may be for the leading to Repentance, that you may be eſtabliſhed after all theſe ſhakings in that which cannot be ſhaken, otherwiſe the moſt miſerable Wo that ever was will come upon you, your Profeſſion of Chriſt being the greateſt that ever was ſince the beginning; And his Oppreſſion anſwerable, under which he ſuffers in all places of the Nations for a Teſtimony that the Kingdom is near you, whether you will receive him or refuſe him, whoſe Life in meaſure is now manifeſt in mortal Fleſh, and the Light thereof ariſeth in every Conſcience to lead or condemn.

A Candle lighted, to give the ſight of the good old Way of God at his Coming, from the wayes that now enſnares the ſimple.

A Voice in the Wilderneſs cryes aloud to all you who are talking of the Lord's coming, prepare his way, make his Paths ſtrait, make way for the Juſt to come to Judgment, make him way in your Streets, he comes not in a corner, nor is he kept in the ſecret Chambers, but openly in the ſtreets of the great Cities, where Iniquity is committed openly, whoſe Cry hath gone up before the Lord, and he comes to ſee whether it be ſo indeed as the Cry hath been. And behold here is no room for the feet of his Servants to paſs, in whom he comes; The ancient Paths of Peace are broken up, the Sea hath broken its Banks, it rages and ſwells exceedingly, and the good old Wayes are grown like a Wilderneſs, they are filled with heaps of Rubbiſh, ſo that the Stranger cannot paſs, who hath no Habitation in the Earth; our ſtreets are become as *Sodom* which God overthrew, who can ſee and not lament? How are the Paths of the Juſt devoured? How are Bryars and Thornes grown over the way of the Righteous, which takes hold of the upright what way ſoever he turn, if he come againſt Sin? So the Innocent cannot paſs if he come in the Name of the Lord: All hath freedom but the Heir, and ſuch

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as he ſends before his face to prepare his Way; Swearers, Lyars, Drunkards, and all deceitful workers are become Freemen, have free paſſage, and every one brings forth without fear; but he that departs from Iniquity, and teſtifies againſt it, is beſet about with them all, as a Sheep in the Bryars, what way ſoever he turns, his Bonds are increaſed. How is true Judgment driven into a corner, and Wickedneſs come into the Streets, which riſes up without fear againſt him that Reproves it? for Violence hath got into the Seat of Equity, and hath framed miſchief by a Law, and hath turned Judgment backwards.

Should not Truth have its way amongſt you Profeſſors, and righteous Judgment paſs upon its Enemies where they are found, and plead its own cauſe againſt Iniquity? But he that letteth ſtands in the way with his Weapons to devour him that is more Righteous then himſelf, and no man is able to reſtore to the upright his Path, or can he redeem his own way, but through Blood: Shall he condemn Iniquity, and not be a prey? Or ſhall he reprove Sin in the Gate, and not be taken in their Drag? And when the Innocent is caught in this Net, to whom ſhall he cry for relief, and not increaſe his Bonds? Or who will Plead his Innocent Cauſe, and not betray him? If he would appeal to Juſtice, he cannot come at it, nor doth Judgment ſit in the Gate? Is there help in the Houſe of the King, or will the Houſe of the Prieſt plead his Right? Or to whom may he commit himſelf with ſafety, whoſe Life and Faith is held in a pure Conſcience? Or in what Court can he appear without offence? Are not Snares laid in lower places, and on the Mountains a Net ſpread? And do not theſe daily catch Men? Search, if there be a man left that is valiant for Truth upon Earth, who for fear or favour will not wink at Oppreſſion, or that dare faithfully ſtand by him that comes in the Name of the Lord to reprove Sin openly: who is he that hath not laid Riches, or Honour, or ſome piece of Earth in his own way, to ſtop his Feet from the path of uprightneſs, and ſo is every man's Arm become too ſhort to relieve the Oppreſſed, or to open the way wherein the Innocent may ſerve his Maker without fear? Or the

Juſt to proclaim the Holineſs of God without Danger, in the Way that God ſhall chuſe, and not man; or for Judgment to come forth into the open Places where wickedneſs is moſt acted: Or for the lively Witneſs of the Lamb to ariſe againſt his Enemy in the good old Way that he hath choſen to all Generations?

Ah! how are the ancient Paths forſaken of Men? How have you left the good old Way of God, and choſen Wayes of your own againſt your own Souls? How long will it be ere you try your Wayes with the Truth, that you may return to him, who is come to require the Paths of Judgment, and Righteouſneſs, and Truth, that the Meek may poſſeſs his Inheritance of old, and that God may walk in his own Seed, as he hath ſaid, *I will dwell in them, and walk in them, who comes as the Lightning.*

Behold you who are crying againſt new Wayes, you ſay it was never well ſince there were ſo many new wayes; you are the Men, and your wayes are the thing you complain of; and why there are ſo many of your wayes, is becauſe *Babel* is confounded, and many Heads and Horns are lifted up to fulfil that number, as is written of them, to withſtand the way of the Lamb, and to fight againſt God's appearance in his Heritage; who all are ſet againſt the way of God, as at this Day, which is but one to all Generations: was not this his way of old, which is now rejected, and which is become ſo odious in your Eyes? was not this of old the pure Path, which you now ſay, breaks your Peace? Search the Scriptures which teſtifie of God and his way in his Servants of old, and how he then paſſed in his redeemed ones, choſen Veſſels for himſelf, to make his Power known againſt Oppoſers, as you may read in Scriptures, trace the Steps of his Servants in whom he walked, and ſee how far you have erred at this Day.

VVas not this his VVay in *Jeremiah*? VVho led him into the Gates of *Jeruſalem*, and through the Streets thereof, through him declaring againſt Sin there abounding, and to pronounce Judgments to follow? did not he lead him into their Temple, and therein told them who went thither to Worſhip, that they truſted in a Lye, who cryed the Temple of the Lord, but had made

made it a Den of Thieves by their wicked wayes? Did not he lead him down to the Houſe of the King, and there told him, That if he would not amend his wayes his Houſe ſhould become a Deſolation? And which of the falſe Prophets did he not reprove openly by him? Was not this his way then? And what became of them that would have ſtopt him? Did not he ſpeak words in *Amos* againſt the Wickedneſs of their King, Prieſts and Worſhips, that the Land was not able to bear? Did not he lead *Jonah* through the Streets of *Nineveh*? And in which of the Prophets did not he thus walk in, and ſome received him in his way? and turned from their own wayes and found Mercy; and the reſt that rejected him were deſtroyed in their own wayes, in which they bleſſed themſelves as at this day? Now read theſe, and read what you now oppoſe in your Streets, and Steeple-houſes, and Markets, and let that of God in you be judge if you be not of ſuch as now ſay, Depart from us, we will have none of thy wayes? Alſo ſearch your Goſpel if you can receive his way therein, which changes not. Did not he come in Chriſt, and in his Apoſtles as a wanderer to and fro, without a certain dwelling place, to preach Repentance and amendment of Life, and the Light of the world, from City to Village, from place to place, which way you now call Vagabonds? And did not he enter their Temples and Synagogues, Schools and Markets, and all their places of Worſhip and conco rſe, where Sin or falſe Worſhip was acted, and there Diſputed and teſtified againſt their whole way, and called them to the way of God, and this was his manner of walking in them; even in times of their Worſhips, and in the greateſt Aſſembly of Meetings and Markets, which to you is become as Gall and Wormwood, and you call it Diſturbance and Peace-breaking.

Was not this his way in ſuch as knew their bodies to be his Temples, and in whom he walked and ſpoke the words of Life, and Judgment, and Truth, his way by which he overturned the World, leaving all without excuſe againſt the day of wrath, which was to follow where he was rejected, his way by which he called many thouſands out of falſe Worſhips in which they were ſetled (as you are) and their Souls deceived, but this

was

was his way to Salvation, which was not their way (as he hath ſaid, my wayes are not your wayes) yet was there no other way for them to be ſaved, which is the ſame at this day to all that receive his coming, and to all that reſiſt the Holy Spirit in his Temples; as did your Fathers, ſo do you, ſaith *Stephen* to ſuch as worſhipped God in outward Obſervations, but denyed his way and worſhip in Temples made without hands: Theſe reſiſted the Spirit that ſpake in Him, Theſe reſiſted the Holy Ghoſt, reſiſted the way of God, as do you. Read and conſider, *Stephen* was full of God, the Spirit ſpake in him, they reſiſted him, they called him a Blaſphemer, they ſtoned him by a Law: here was God's way, and their way; now try your wayes whoſe work is to reſiſt the Spirit and Light within, which hath filled the Hearts and Mouths of his Servants to cry againſt Sin. Mind what you reſiſt.

Had not God come in this his own Way to ſeek and to ſave by his appearance in ſuch Veſſels as he had prepared of old for that end (whom in time he filled with himſelf, as they ſtood in need, in all conditions to paſs with him through all hardſhips and crooked wayes of the wicked world, from place to place ſeeking a Seed to himſelf) what had become of the Saints of old, which were covered with darkneſs, till he came thus to appear to them, holding forth his Light, and his Life and Glory in veſſels prepared, to ſhew forth his vertues and the riches of his Grace, not only in declaring in words, but alſo in Power, to ſuffer for his Name long and hard Tryals, with much patience and meekneſs, in all which they became ſigns to the World, and lively witneſſes of God to his own in every Conſcience, whereby the Seed of God in many gathered ſtrength to ariſe out of Darkneſs and come to Judgment, and by their ſufferings waxed confident in the Faith, that it was the eternal God that they had ſeen preached; and that was in them who thus ſuffered, and did not receive their words as the words of men, but of God, who was with them and in them in all. And this his way was not only to receive ſuch as came to him, but with danger of Life went into their Aſſemblies and publick places, to bring them out of the claws of the Devil, who beat ſome in their Synagogues, haled ſome before Rulers, caſt ſome into Priſon, who ſuffered great afflicti-

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ons to bring Souls from under the dark Power, and in all this God was afflicted with them, and by his own Spirit brought them out and this was his way of ranſoming and redeeming, and of bringing to *Zion*, as you may read of old. And thus by his Spirit and by his working in them did he work wonders and ſigns, and was a witneſs againſt the whole body of Sin, overturning falſe wayes and Worſhips by a way they knew not: nor did the world know it was he, until he had brought to paſs his work upon them, having thus gathered out his Seed from amongſt them, who then ſought to ſtop his way, as you do at this day. And what was their end?

And in this way were the Churches of Chriſt gathered even Blood, and ſufferings, and tumults, and beatings, and mockings, and whippings, and all manner of cruel uſage, fighting with Beaſts after the manner of Men; and by the patient ſufferings of Chriſt in them, were many recovered out of the ſnares of the Devil, which had he not ſought them in this way, they had lived and died in blindneſs. And this was the way in which God gathered the Churches (which you who oppoſe this way would imitate) and in this way was the Myſtery of Godlineſs, and the myſtery of Iniquity reveal'd, and the Kingdom of Chriſt known upon Earth; and in this way came the Scriptures of the Apoſtles and Prophets, of which you talk, and would turn to oppoſe this way, like them who read his coming in the Prophets, and would have ſtopt his coming in Chriſt and the Apoſtles, ſo do you ever reſiſt the way of the Holy One, and yet in words you pray for his coming, but having erred in your Hearts from that Light which ſhould give the knowledge of him, you know not his wayes, but have in your Imaginations ſet a new way for his appearance, every one in his own form, but all think you are doing him ſervice, to ſtop his old way by force.

Ah! fooliſh People (and full of wit) will you call on him to come to judgment, and ſtop his way with Cruelty? Is not the day of the Lord darkneſs to you who deny the Light? Gods wayes are not yours, nor his thoughts yours, who are vain therein; will you hedge up his way againſt him? will you ſet Bryars and Thorns before him? and ſhall not the Light

of

of *Israel* kindle a Fire amongst you? shall not he go through and tread you down, and with your own tear you as a Lyon from whom none shall deliver?

Was it not thus with *Israel* when they builded Temples and increased their Altars, and mutiplied their Sacrifices? & what was the end, was it not all to Sin? for thereby they strengthened themselves against the way of the Lord in his Prophets, and blessed themselves in their worships, & said, no evil should come upon them; for they made many prayers, but their hands were full of Blood; for the best of them was become as a Bryar in the way of the Innocent, and the most upright as a Thornhedge in the way of his Servants, in whom he appeared against their backslidings, evils and false worships, but they were not so to their own Teachers, for them they fed fat, and gave gifts, rewards, and hire to them; so having got Prophets of their own in their way, then they joyned together, and one cryed peace to another, and when God came to break that peace in his way, and to tell them it was not his peace, then they all joyned to hedge him out, and made a wall against him of their own Righteousness, which they daubed up with their increase of Sacrifices and false Worships, so they said they were innocent People; said so, and Priest, and Prophets, and Rulers said so, for they had trimed their own ways, so they said they should have peace, and he that told them Truth then became their troubler. So having covered themselves with this Garment, they could shed innocent Blood boldy, which was found in the Skirts thereof not by secret search; and what became of all this? did their own wayes save them in the end? did not innocent Blood out-cry the multitude of their Altars, till there was no remedy? So he became their Enemy whom they called their Redeemer.

So now read your wayes at this day and measure them in Truth, and see what it is you are hedging out, who it is, and what is his message against, and what is his manner of coming, and our manner of opposing, that so, if it were possible, you might come to see a glimps of the old way, and of your own works; is it not he that comes to cry out against that which is wicked in our Streets, and false in your Worships, that's become

come your enemy, and breaks your peace, whom your hedge cannot ſtop nor your wall keep out? how many bryars and Thorns are ſet againſt him at this day to take hold of him if he do but open his mouth in your ſtreets? what Laws new and old there are to make him an offender for a word in your Temples? how is he beat in your Synagogues, haled before Rulers and caſt into Priſons? how are the Scriptures fulfilled upon you, and his witneſs doubled againſt you manifold over, above all your forefathers of whom you read, and yet you ſay, you are Innocent, you are no perſecutors but for Liberty of Conſcience; they were Perſecutors that ſo uſed him in the Prophets & in the Apoſtles, & in *Queen Mary*'s dayes that ſo uſed Martyrs, &c. but cannot ſee your work of the ſame Nature, which *Queen Mary*'s Laws are far too ſhort for you to accompliſh, but with many additions thereto are you in much fury driving on to deſtruction, yet having trimed your own way, ſay you, we are Chriſtians and have a Goſpel Miniſtry of godly men, &c. But what Chriſtians? did ever Chriſtians count it a breach of their Peace to reprove Sin in the Gate or where ever it is committed? did Chriſtians ever caſt into priſon, or count it diſorder to diſpute in their Synagogues in the time of their worſhip? did they ever make a Law to whip ſtrangers who ask them nought, or to force people to ſwear againſt the conſcience? and many ſuch things are now done which in the time of the Apoſtles the heathen came far ſhort of, which now is filling up all againſt him whoſe coming is ever as a ſtranger in the Earth, and what hedgings here are at this day to keep him out from his own is plainly to be ſeen, and that he ſhould not have liberty to ſeek up his loſt ones in high wayes and hedges, Markets and Steeple-houſes; how have you heightned your walls higher then your fore-fathers? and what daubing is at this day againſt the way of God, from which your own wayes cannot ſave you? for the way of God is perfect and will endure to all Generations, wherein the upright walk, and ſinners fall in oppoſition thereto.

But how ſhould you know his way, who deny his light within, ſeeing they that rebell againſt the Light never knew the Pathes thereof; you are they who have erred in your Hearts and therefore have not known his wayes, and how ſhould you have peace or enter into his reſt? for you that deny his light and reſiſt his Spirit

in your hearts must needs be offended at his coming in your streets, so you have set your selves against him, and he hath set himself against you as at this day, and therefore it is not with you now as it was when you were in the work of making him way to walk in tender consciences, and you will find him arise more to cross your wayes as you seek to stop his way; you have begun to walk contrary to him, and he is beginning to walk contrary to you, and unto you is he become an enemy; to take heed what you do, for till you return will he watch over you for evil and not for good, and the more you trim your own wayes to withstand his way, the more will he discover the blood of the innocent in your skirts before the Sun, till all may see you are no Christians, nor what you Profess, but open enemies to God and his people, and your hands full of blood; Wherefore be not rash, you heady people, you that are but looking for his coming in outward observations, are witnesses against your selves that his way you have not yet learned, though you have read of it, yet you know it not; and will you appoint him a way, and call it his way, and will he own it, who comes a way you have not known nor can believe if you be told it? it would be your wisdom to stand still every one and cease from your own wayes, and wait in the light, which only gives the knowledge of him & his way, which light shines in the heart, as saith the Scriptures, and the Kingdom of God is within you, and he whom you oppose is a Spirit, and comes a spiritual way to cut down spiritual wickedness; so to the Spirit of light turn that you may see to prepare to meet him in his own way, and not to set your way to oppose him, that he should not break you to pieces.

The living God glorified in his Temple, the true Worshippers that worship him in Spirit and in Truth.

NOw glory to God in Heaven, and the thousands of his Saints do confess him upon earth, who bear his Name and testimony against the world, who have still put his coming afar off, who have not that which they profess in them, but tell of great things which they have not, who are without God in Spirit, and his worship in Spirit, such as Christ said, worshipped they knew not what, and such now worship they know not what, who worship that they have not, and profess him they possess not, without God in the world,

world, in whose Heart there is not God, who are not the Temples of the living God, but to this day worship in Temples made with hands, as those who resisted the Holy Ghost ever did, and how should such be holy vessels, holy men and women? what should sanctifie where God is not, and what should lead were the Spirit is not, but the blind eye that leads into the ditch? and what is like to govern where God is not in his throne in the Heart, how can such but be filled with Unrighteousness who retain not God in their knowledge? so it is not strange to the Children of Light who with the eye of God are guided to see the whole world lie in wickedness, & to see such things acted against God in his Temples now, by such as are without God as ever was, so the Scriptures are fulfilled, as you may read: And ye holy in heart rejoyce, and lift up your heads towards the day of Redemption, and own your Generation here on earth that you may be gathered to the Fathers with that which comes from above, and that Spirit which perfects the just, and casts out the unjust, where are the dogs and Adulterers, and such as know not God; and where the Hearts are gathered to the Fathers in God there the Earth is blessed, whose God is the Lord, who have received the Spirit from on high, and are filled with the Holy Ghost, as *Stephen* was, who saw heaven open, who was full of God, whom the great Professors stoned, who was full of wrath, and yet said they looked for his coming from Scriptures, yet like mad men run upon him & destroyed his Temple, so he destroyed their temple which they thought to uphold, who resisted God the Holy Ghost, because he had no place in them, who could not receive the light of the world, nor his word could find place in them, but in such as they cast out it found place, whose bodies were the Temple of the living God, as he hath said, *I will dwell in them and walk in them*; and *Enoch* walked within, with God in Spirit, and was not, & *Isaiah* God hath wrought all his works in him; & *Jeremy* was full of the fury of the Lord; & *Ezekiel* was the son of man; and *Daniel* had the spirit of the most High God, the spirit of light & understanding; And *Paul* had the Son of God revealed in him, the same that he Preached, and said, they that knew not Christ in them were reprobates, and he that is joyned to the Lord is one Spirit; And to *David* the Lord said, *Thou art my Son this day have I begotten thee*, and *David* declared it, and the Saints were begotten of God and

 partakers

partakers of the Divine nature, and confeſſed the Father and the Son in them, and that the Son of God was come, and had given them an underſtanding, which they that looked for him to come without, underſtood not, who beat him in their Synagogues and ſhamefully intreated him, becauſe they knew not the Father nor the Son, but ſaid, he was to come; And they that had the Son had Life, and the reſt were children of wrath, filled with wrath, and ſo the Father and the Son ſupt with ſuch as had them, and the Lord was at their Table, and they fed with him in his Sufferings and Blood, and the reſt made a large Profeſſion of him, but fed at the table of Devils, and theſe grew great in violence and ſtrong to devour and ſhed blood, and the other excelled in meekneſs, and patient in ſuffering, and here were they ſeparated into Life and Death never like to meet more.

And here now may all read the Worſhip in Spirit in ſuch as know God in Spirit, and the worſhip in Letter in them that have not God, and know not what they worſhip, and theſe know not what they do, who know not what they worſhip; and the Son of God ſaith, *Father forgive them, they know not what they do*, who ſaith, they worſhip they know not what, who worſhip not in ſpirit, who worſhip in their thoughts of God, but not in the Spirit of God in poſſeſſion and knowledge, who think they do God ſervice to kill and deſtroy the Temple of God, becauſe they know not him in themſelves that is worſhipped therein, as Chriſt hath foretold, and muſt be fulfilled at the coming of the Holy Ghoſt; And when God deſcends from Heaven to walk on Earth in his Temples, and to require his worſhip to himſelf out of all Sects and Traditions, this is his entertainment from all that look for him in Obſervations, whoſe coming is within, and his Kingdom is within you.

And now to you he is come of whom you have been long talking, & in that way he appears among you of which you are Preaching, The *Jews* had but the prophecyes and ſhadows to know him by reading without them, but you read and Preach in words of the lively pattern in Spirit, and have heard of the ſame Life and Teſtimony which now he bears againſt you in his Temples, and when he comes you cannot receive him who ſuffer the ſame things among you. Oh *England*! how wilt thou ſtand in judgment? what wilt thou plead for thy ſelf, when he ariſes to judgment, whoſe

Teſtimony

Teſtimony againſt thee is drawing to an end? what will be thy excuſe? and who wilt thou ſay thou took'ſt him to be, who now endures ſuch contradiction againſt himſelf, ſuch haling, beatings, ſcourgings, and mockings, and baniſhings, impriſonings and death, without reſiſtings? haſt not thou heard of him before he came, that thou might have known in this thy day the things of thy peace? haſt thou not read of him that is ſent to ſeek his loſt, in Temples and Synagogues, in Markets, and where the greateſt of the people be? in which manner he now appears, and being refuſed of the rich, gathers the poor in the high wayes and hedges, and yet hath no where to lay his own head; haſt thou not heard of the everlaſting way of his walkings in Prophets and Apoſtles, and his pilgrimage in their bodies upon Earth, who was ever a ſtranger in the world at his coming from Heaven? what Spirit wilt thou ſay this is which hath conformed ſo many at this day, who was amongſt you like wolves to devour others, now to ſuffer the ſpoiling of their Goods, and torturings of their bodies, and taking away their lives without ſeeking the leaſt revenge? wilt thou at that day ſay thou had thought it had been the Spirit of the Devil, as many of you now do, though in your Conſciences otherwiſe convinced?

Alas for thee! how art thou wept over at this day? And what a lamentable ſorrow hath many of the Lord's Servants for thee, whom thou haſt caſt in holes & priſons for their obedience to God and teſtimony of their conſcience towards God in them, whoſe patient ſufferings, and unparalled cruelties are no more valued with thee then if they were Dogs? and this hath gone throughout thee from the leaſt to the greateſt, till there be very few left which are not wholly hardned, ſo that to hear of theſe evil dealings exerciſed upon the innocent doth no more enter your Hearts, then the Rain enters a rock; wherefore our ſouls are troubled for you, and our hopes concerning your healing grows daily leſs, and our ſufferings in the Lord Jeſus daily greater, haſting to the full, and what will you do in the end thereof? Or whom ſhall we take to witneſs for you? or may you be compared with any that ever hardned themſelves in theſe wayes and eſcaped deſtruction, that our hopes might revive and our Prayers not ceaſe? did ever any thus deny the Life of what you Preach in words your ſelves, and which ſome of you have in meaſure felt and ſuffered for, and have

been

been answered in by the Lord, and your Eyes have seen the vengeance of the Almighty, and how dreadful it hath been both upon Kings, Priests and Rulers for resisting? Ah! how much better had it been for you never to have known these things, which you have seen, read and Preached, then now that they should be fulfilled upon you to the uttermost? how well had it been for you had you been as those you call heathen, rather then to Profess Christ and thus act against him at his coming, even in the same way your selves Preach him?

Alas, alas! what hath the innocent done, why is he thus used among you? doth he cry against Sin, against pride, against false worships, against corrupt Rulers, corrupt Teachers, corrupt Lawyers, &c. And with much meekness bears his witness against these evils in you for a testimony of light to your words, whom he hath lifted up in wrath and zeal and judgment against the same things in the persons of others? and will not this arise against you, of which you are witnesses all in one Generation? But sayst thou, he breaks the peace, and breaks our Law, and is unmannerly, &c. But was he not ever so accounted? and is he not now in the same way he ever walked? what could that peace do for you (could you keep it whole) which is broken by reproving sin and deceit? Is there any peace to the wicked from God? and will he keep that Law which will not give him liberty to Reign in his Temples, and to lead his people by his Spirit? or will you plead that Law against him in judgment when he comes to deal with you, who should know his Law written in your Hearts to limit you, and not your Laws to limit him, nor your manners must not bind the Conscience where he is known to be King? and this you know is truth, and have pleaded it against others, and now cannot own it: will not the Laws of Christ and the manners of Christ, of which you read in Scripture agree with your Government and peace, who call for his Kingdom to come amongst you, and profess to rule according to Scriptures? how will this stand at that day, when you must not be your own Judges, nor by your own Laws? And why is he counted your enemy seeing his appearance now is in love to give you light out of this (for your eternal Salvation) against which he will certainly come in Judgment to condemnation? Have you not heard of the love of the Father to the world, who sends his Son to lay down his

Life

Life therein for a Light to the World, that whosoever believeth therein might not be condemned? can you read and confess this life laid down in the Prophets, in Christ, in the Apostles, in the Martyrs, and in all in whom this righteous blood hath been shed from *Abel* to your time, and can you not say, they were blind Priests and People who could not see this innocent suffer in his several appearances? And what will you say of your selves, seeing the same testimony is before your eyes, but not received? were ever his sufferings so increased in so little a time, and for such little foolish things (as your selves call them) which though they seem little, yet much Innocent blood hath been shed, and this life is laid down daily in many? And why should you count that so little, which your brethren count dearer then their precious Life? Is there any thing makes it so but the tenderness of the one, and hardness of the other? But say you, they are guilty of their own blood to suffer for such foolish things, but who is their executioners? do not you suffer fools daily, they shall witness against you, that here is something in it more then folly? have you not read that God chuseth the foolish things of the world to confound the wise, and base despised things to bring to nought things that are, and weak things to confound the mighty? and can you read and Preach this and not see it fulfilled nor understand without a meaning? then take heed how you call that foolish which God hath chosen to lay down his life in for a witness against the murtherer in the wise men of the world, will you call that foolishness whereby the mysteries of God come to be manifest & that which he hath chosen to declare himself in openly in his Temples, and his worship, his service, and his suffering long in meekness, and the Devil in his Temples, with his Servants, his pride, his rashness and cruelty, and to lay each open to the simplest Heart by their fruits, which have been long covered with words: but now every one that knows a Wolfe from a Lamb may see and cannot be deceived? will you call this little which discovers so great a depth of deceit so closely hid, and opens the painted Sepulchres, and searches the heart of the deceitful, laying it open to your selves and others, which else you could not have known nor believed if you were told it? could many of you have believed the Prince of pride had ruled in you, till you see him act you in cruelty on your BRETHREN because they

cannot

cannot worſhip you? or could you have believed that the murtherer had been there till you proceed to caſt into Priſons your Brethren and keep them there till Death for theſe little things? And theſe things ſome ſuffer under you for a witneſs, and the reſt are ſpared (though that Spirit would have none to live) that the Scriptures may be fulfilled, Satan ſhall caſt ſome of you into priſon, &c. And are not theſe things manifeſtly laid open to your ſelves and all that are not willingly Blind, and alſo the contrary Spirit of Chriſt Jeſus where theſe things are paciently endured? And will you call this fooliſhneſs, which thus leaves all the world without excuſe, and prepares all for righteous Judgment? many had little thought theſe little things ſhould have opened ſuch great ſecrets, or this folly have confounded ſuch wiſdom, when a ſubtil Spirit hath been ſome Years getting knowledge, and words and Religion to make himſelf fair without, that others may believe him to be a ſuffering Saint, and one of theſe little things ariſes in his way, which diſcovers him to be a devouring Wolf in a moment; may not the wiſe then truly ſay, the weakneſs of God is greater then the wiſdom of Men, and God hath choſen fooliſh things to confound the wiſe? And now the Scripture is fulfilled to your Face whether you (ſeeing) can perceive or no, and the rock of offence is laid and the Stone of ſtumbling though he be refuſed; and he is come whom we have looked for, in the thouſands of his Saints, and the Head over his Church, and his Body he is preparing daily that the Father's will may be done in Earth, and that he may take Vengeance of them that know him not, nor will receive his teſtimony, who will not believe his light that now ſhineth, but take pleaſure in Unrighteouſneſs, though he be come after their own Preaching, and many are his witneſſes at this day; Glory to his brightneſs, and let the Son ariſe and Reign forever, in whom alone the Scriptures are now fulfilling, and the builders reject him, and the wicked make a prey upon him where he turns from Iniquity, and the ſpoiling of goods is ſuffered joyfully, and the havock is made of the Church, and he is taken from Priſon and from Judgment, and the reproach of many he bears, and the back is given to the ſmiter, and he that ſues at the Law for the coat may take the Cloak alſo, and he that would have the Hat take the head and body alſo without reſiſting, and prayers & tears are ſhed

for

for them that hate and despightfully use him, and Goods are taken away, and not asked again, and this is our Beloved, and this is his Voice, and his Sheep know it, and follow him, and thus it is written of him, and thus it is now read, and Glory to him that liveth and reigneth forever, who was, and is, and is to come.

TO THE

RANTERS.

WO unto you Ranters of all sorts, the day of your Torment approacheth, your cup is almost full, your time draws near an End, you are fed, you are grown full for the Slaughter, your Swelling is reached up to Heaven and the Burden of the innocent and just One in you cryes on high; above all People you have dealt Evil with the Lord, and treacherously betrayed the tender Proffer of his Spirit, you have murthered the Babe in the Womb, and he hath not resisted, but entreated: How many gentle Reproofs hath he visited you with? And with what Love and Faithfulness hath he followed you from one of your Evils to another, calling to you in secret, in season and out of season, before the Act of your Wickedness, in the Act of it, and after you have done it, if by any means he might have overtaken you, and prevented your Ruine, and won you again, that he might have done you good, and saved you from the Paths of the Destroyer? All which is written where it cannot be blotted out against the Day of Vengeance, although you have done what you can to stop the Mouth of God's Witness in you, and to stiffle the Just, lest he should reprove you, or give you Light in your darkBy paths, wherein you have walked towards the Lord as wild Colts and fed Horses, refusing his Teachings or Corrections, strengthening one another against the faithful Witness of Truth when you have been wounded

therewith, and have belyed the Lord, and ſaid it is not he, and if it be he, let him make me better; and I cannot make my ſelf; and if the Devil be in me, let him caſt him out; and that Sin and Righteouſneſs is all one to God; and many of you openly denying God; and much more ſuch Blaſphemies out of you have proceeded, all which the innocent Lamb hath born ſince the Day he firſt invited you, and the Juſt Lord who is in the midſt of you hath ſeen it, and of you he will take Revenge for the Innocent One's ſake, whom he will eaſe of his Enemy.

Oh the terrible Day that I have ſeen approaching towards you, and the Miſery that is coming nigh when you ſhall be dealt withal, as you have done againſt the Meek and the Holy Seed, which hath ſtirred in you unto Life, which you have betrayed and murthered for your Luſts treacherouſly have dealt and treacherouſly will you be dealt withal; then ſhall you know that there is a God of Power and Judgment, when you ſhall be as a mad Bull in a Net, and the Fire of God underneath you, then ſhall you chuſe Death, and it ſhall fly from you, who have refuſed the Way of Life, and pufft at it, and you who have ſcorned the Light ſhall know Chains of Darkneſs. Ah how have you mocked at Reproof, the Lord hath heard your light Anſwers, and hath born your Mockings, and you have made him to ſerve under your Luſts, he is oppreſſed, and grieved, and broken with your whoriſh Hearts, and you have made heavy the Burden of the meek and lowly, againſt whom you have ſported, and have not conſidered that all this is againſt your own Souls, and to make ſtrong Bonds for your own Necks, which you muſt know and feel when the Juſt ariſes to plead againſt you for all that is written againſt you: Verily Dread is upon me when I behold your End, and the Way you have to go, and how few there are to be ſaved. Alas for you, how have you heaped Deceit, and filled your Veſſels with that which the pure God abhors? You have eaten and drunken your own Damnation while you have ſerved your Luſts, you have choſen Deceit rather then Truth, and therewith ſhall you be deceived when you look for Reſt; you have got Words, and ſought out cunning VVayes to ſtop the VVay of Judgment in you, there-

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fore is your Cup become full for Condemnation from the Lord God of Power, you are filled with the Names of Blaſphemy againſt the moſt high; yea, it is written, *He hath marked you out, he hath ſet himſelf againſt you, and while you are building a Wall of Falſhood, is he preparing Deſtruction, and is watching over you for Evil, and not for Good, and your Wall you have made of cunning Deceits will ſtand betwixt you and Salvation, and keep you from finding the Place of Repentance.*

And you high-minded Profeſſors alſo, who have gotten the Wiſdom of Words, and have preached high Things of God and Chriſt, which in you is not wrought nor fulfilled, but in a Lye; this will be required at your Hands with Truth, and your own Words ſhall ariſe againſt you in Judgment, and when you ſhould come to him that ſhould anſwer in your Behalf, your Wiſdom and Knowledge which you have got in that Nature which hath oppreſſed him, will ſtand in your Way as thick Darkneſs, which you cannot remove nor paſs, then ſhall you curſe your God who hath ſet you on preaching Words above Life, and Lyes, by which the Spirit of Truth in you and others hath ſuffered and been denyed, and God's Witneſs laid waſte, and been reſiſted in it's gentle Calls, Motions and Reproofs: All which a juſt Hand and unreſiſtable will bring upon you, in that Day when Chains of Darkneſs have compaſſed you in the horrible Pit.

DECEIT diſcovered by its FRUITS.

YOU that call the Children of the Light Blaſphemers and Seducers, and many evil Names you give out to People againſt them, becauſe they preach Chriſt the Light of the World, and Chriſt for Righteouſneſs and Perfection, &c. Hear what Blaſphemy, and Seducing, and Deceiving is, and who are the Deceivers.

They were blaſphemers, who ſaid, they were *Jews* and were not, and this was *Blaſphemy* in God's account, *To profeſs in Words what they know not in Works*, Rev. 2. 9. And they were Blaſphemers, who ſaid, *He that wrought the works of righteouſneſs was of the Devil*, Mark 3. 22, 28, 29, 30. And *James* ſaid, *They Blaſphemed that Holy Name, by which the Saints were called, who drew them before Judgment Seats, & Oppreſſed them*, Jam. 2. 6, 7. and *Saul* Blaſphemed in Perſecuting for Conſcience towards Chriſt. Now this God calls *Blaſphemy, Falſly to take upon them the Name of a* Jew, *ſeeing the* Jews *were to be a Holy People to the Lord, and to bear his Holy Name before all the world in Righteouſneſs and Truth, and the Fruits of his Spirit*; *which Name they who had not the Life did blaſphem, by taking the Name of a Jew.* And Chriſt calls it *blaſphemy, to condemn the fruits of that Spirit to be of the Devil.* And the Apoſtle calls it *blaſphemy, To hale before the Judgment Seats, & perſecute the poor that God had choſen out of the world.* Theſe were the old blaſphemers in God's account, and their Children be in the ſame ſteps till this day, and therein the Truth finds them, and uncovers them.

So come to your Rule, and be tryed as you are in *Deed*, and not in *Words*, in God's account and not in your Own: This is the blaſphemy, to ſay, *You are Chriſtians, and are not*: To ſay, *You are in Chriſt, and are not*: To ſay, *You are of God, and do the Works of the Devil that old Murtherer and Perſecutor*: To ſay, *Such as do the works of God are blaſphemers, and to Oppreſs your Brethren for Conſcience ſake.* And this *blaſphemy* exceeds your Fathers, by how much the Name of *Chriſt* excells the Name of a *Jew*. Will you bring forth the Abominable fruits that God hates, and cover them with the Name of Chriſt, and father them upon the Spirit of Chriſt, and ſay, you are in Chriſt, and Redeemed, and Baptized into him, and have Communion in him, and get up Likeneſſes, and Imitations from the Letter to cover you with in a Nature contrary to Chriſt? And is not this the Height of Deceit and Blaſphemy?

What, is the Name of Chriſt, and the Redemption of Chriſt, the Death of Chriſt, the Baptiſm of Chriſt, the Reſurrecti-

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on of Christ, the Communion of Christ, and the Words of Christ become a Cloak for the Works of Wickedneſs? And doth not this blaſpheme his Name, his Words, his Spirit, his Ordinances, and his People, and all his Holy things, and cauſe them to be *blaſphemed* amongſt the Heathen, and throughout the World? But to preach Christ the Light of the world, and to confeſs him in us, ſo far as we feel the Power of his Spirit taking us out of the Power of Sin, and Conforming us to himſelf, and to bring forth the Fruits of his Spirit in Truth and Righteouſneſs; this doth not blaſpheme, but in ſuch he is Honoured, who ſhew forth his vertues and walk in his Spirit, ſuch exalt his Name. This was *Paul's* work when he had left off to blaſpheme.

Now come to your Rule and be tryed, it tells you who are Christ's, and who are Anti-christ's, Deceivers, and Blaſphemers, and they are known by their Works, and not by their Words, it ſaith, *They that are Christ's have crucified the fleſh with the affections and luſts; and if Christ be in you, the body is dead becauſe of Sin. And as many as have been baptized into Christ, have put on Christ: And as you have received Christ Jeſus, ſo walk in him: & he that ſaith he abideth in him ought himſelf ſo to walk, even as he walked: and ye are all one in Christ Jeſus: And if any man be in Christ, he is a new Creature, and all things are of God: And he that ſaith, he knows Christ, & keepeth not his Commandments, is a Lyar.* And this is the blaſphemer, who covers himſelf with the words of Truth, but is an enemy to the Life.

Now here is the Teſtimony of Truth, lay it to the Teſtimony of your Lives, and meaſure your ſelves therewith, and we will meaſure our ſelves therewith alſo; and let Truth judge the Deceiver and Lyar, and Blaſphemer by his Fruits, and where he hath his Seat. What will Truth ſay where Covetouſneſs is found? Have ſuch Crucified the Affections? Have Proud men Crucified their Luſts? Have Wantons Crucified the Fleſh? Have Swearers, Lyars, and curſed ſpeakers put off the Body of Sin? Or is it dead where theſe works are alive, where there is Envy, Strife, Suits, and Contentions? Is this to put on Christ, or to be all one in him? Where Flattering, Scorning, Back-biting, and Slandering is, and the

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veſſels filled with ſuch Wickedneſs, are all things of God? And are ſuch baptized into his death, or planted into his Reſurrection? And are not they Blaſphemers who Perſecute others for Conſcience towards God? But to preach Chriſt to be the Light of the World, and the Hope of Glory in the Saints our Life, our Righteouſneſs and Perfection, are to ſuffer for it is no Blaſphemy.

Now here is your Meaſure, and with Truth are you meaſured, weighed, and tryed: Your Baptiſmes, your Communion, your Redemption, your Death and Reſurrection, and your Life Eternal: and in the Light you and we are ſeen, and with the Life thereof you are found (who bring forth theſe Fruits) to be under the power of Sin, unredeemed, and out of Chriſt the Life, deceiving your own Souls and others of the righteous Inheritance amongſt them that are Sanctified, and Blaſpheming the holy Name of Chriſt, and grieving his holy Spirit, by profeſſing that in his Name which you have not, and by your Evil deeds acted under his Name whereby it is polluted, which was not given for a cover to ſuch Works.

In this holy Name of Chriſt hath God placed his Covenant and Life, and in theſe Holy things did Holy men and Women meet with God, worſhip him, and dwell with him in Spirit, as his Houſe in which he was ſeen and walked: And are theſe now become a cover for a Den of Thieves, a Habitation and hiding for all the abominations now acted in the world? Is not this the height of Blaſphemy and Deceit, thus to prophane his holy Name, and turn it into a lye, as though all theſe abominable things were therein, or that he owned ſuch as live in them?

Now lay your words and your works in the true Ballance, and weigh them with the Words of Life and Power of his Name, and meaſure of Truth and Honeſty, and lye not againſt the Truth: But you that are under the Power of theſe wickedneſſes, and in Bondage thereto, who ſee (and are not aſhamed to ſay) you cannot but commit theſe abominations while you live, do not lye againſt the work of Chriſt, in ſaying he hath Redeemed you, when you are yet in this bondage

dage; neither count his Blood an unholy thing, in saying you are washed, nor his Work imperfect, nor mix it with the work of the Devil; but give to each his own, that thereby they may be known, and in what Name every thing is wrought; for now is Truth come to try you, and he is appearing who will have his own, and nothing but his own, under what pretence soever. Now is the Heir of Righteousness come to seek the Fruit of his own; stand still you that use those high words against others, and see how the Lord is dealt with amongst you at this Day: Did not he plant a Holy Vine to bring forth to himself of his own Nature and Image? and have you let this be over-run with Weeds, while you have been asleep in your sloath and Idleness, cares and pleasures of the world, till all be filled with bryars and thorns, and corrupt Plants that now are spread and bring forth? And now the Lord is come; who is the Light of the world, to seek fruits of his own, and will you hold him forth these cursed Fruits, and cover them with his Name, as though they were his, and seek to force them upon him whether he will or no, and fall violently upon him if he deny them?

Now if this be not so, what means this? Then when any one in his Name is sent to reprove Sin in the Streets or Markets where it abounds, and in the Name of Christ to declare against false worships, never set up by him (which hath been his manner in all his appearances) and to call for what is his own, and to deny the works of the Devil, that presently all is in an uproar, and a tumult raised, pulling and beating, and hasing to Prison, beaten in Markets, beaten in your Synagogues, shamefully intreated in your Streets, and all for no other offence, but because he calls for his own, and denyes what is not of him? Doth not this Blaspheme that Holy Name by which they are called, and which your selves profess? Teacher cryes away with him, and Tumult cryes away with him, it's not fit he should live. And what usage he receives from you in his Members is openly seen, and God is daily bringing your Works to Light. Now let the wise in Heart, who can discern the Signs of the times, read, if the Parable be not fulfilled upon you Husbandmen: And will

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you guild this Cup over with fine Words, Forms and Profeſſions, and call them Deceivers and Blaſphemers, who in Love to your Souls and Obedience to Chriſt tell you of it, and teſtifie againſt it, in all Long ſuffering and Patience? Who will be found the Deceivers and the Deceived, when your guilded Covers come to be pulled of, and you muſt drink of the Cup your ſelves as you have filled? and this is certainly near at Hand to come upon you, and you are hafting towards it apace, your Cup is almoſt full, and with the Light are you ſeen; Hath not the Lamb ſet up his Teſtimony againſt you almoſt in every Place of the Nation? How many Towns have you in which the Innocent have not ſuffered Violence for crying againſt Sin in the Name of Chriſt, calling for the Fruits of Righteouſneſs? How many Priſons have you that do not ſpeak your Cruelty? How many Counties have you in which Innocent Blood hath not been ſhed, which daily ſpeaks? How many of your Synagogues have the Children of Light born Witneſs in againſt your Evil Wayes, wherein they have been beaten, haled, pulled and puniſhed? And all this you drink up as a Thing of nought, and are yet thirſtier then at firſt? Are theſe the Works of Chriſt, or of the old Murtherer?

Wherefore ceaſe to blaſpheme, for you are meaſured by that which will not lye, and with your own Rule are you found in the Works of the old Deceiver, and the old Perſecutors, and in their Oppoſition and Blaſphemy againſt the Holy Spirit, where it teſtifies againſt your Evil Deeds: So ſeeing you are found in the Works of the old Perſecutors, and in their Nature, take to you their Name, for that is Truth, and will be your Inheritance amongſt them; and ceaſe to blaſpheme the Name of Chriſt by taking it upon you to cover theſe Abominations, and hide your Sin from your own Eyes, and ſo deceive your own Souls, and others that are blind; but who comes in the Name of Chriſt, comes in the Light to prove you openly, and ſees you, and gives Light in the Life of Chriſt for all to diſcern betwixt the Lamb and the Wolf, by their Nature and not by their Cloathing.

Chriſt is the Holy Anointing, wherewith all that are in him

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ſees out of theſe things to be led, and every appearance of his from *Cain* the firſt murtherer till this Day, declares theſe to be the works of the Devil, and by works of a contrary Nature doth witneſs againſt them; in which Life he is the Light of the World, who though he be in the midſt of God's Throne (ſeen ſo to his own) yet as a Lamb ſlain among theſe unclean Beaſts, ſhining forth in the Life of Meekneſs, Holineſs, Patience and Long-ſuffering, enduring all things from his Enemies: which Light and Life, though to the wiſdom of the wiſe world it appears poor, baſe and contemptible, and therefore by the Builders rejected; yet it is full of Grace and Truth, and hath Power with God over the Devil, and all theſe his works, and by Faith in his Name, and by the vertue of his Nature, all that are in him bear his Teſtimony againſt the world's works and Nature; for in that Name is God's Covenant of Life and Peace, and the Ark of his ſtrength and ſafety in the great deſtruction that is to come upon the world for theſe things; and he is ever at the Arm of God's ſtrength, and ſits at his right hand in heavenly places, and with him to gather and ſave his Elect from the ends of the Earth; and by his ſufferings to redeem them from under thoſe ungodly Powers, and to break the bonds of Iniquity; and therefore they who are gathered into this Name, hold it as a Holy Power, and dare not Blaſpheme it, but ſay, Let every one that nameth the Name of Chriſt depart from Iniquity. Which Name to ſuch is Salvation, and ſtrength, and Righteouſneſs, meekneſs and peace.

Ah blind people, that have eyes and ſee not! What is become of your profeſſion of Names, your Forms and Ordinances, and how is God departed out of all (as to you) and your Houſe is become deſolate, and where Light, Truth and Peace ſhould dwell, it's become a habitation of Devourers, a place of Owls, and Dragons, and Night-birds, and Beaſts of prey? ſuch Spirits rule in all your Holy things in which you truſt. You cry, the Name of Chriſt, but ſee not, nor is your Eye anointed. You cry, the Name of Jeſus, but are not ſaved from your Sins. You cry, Chriſt is your King, but have not Peace. You cry, great is the Lord with your Lips,

but the Devil prevails in your Hearts, and carryes you captive at his will, contrary to the will of the Lord. So you have got the words of Saints, but the life you have loſt; Sheep in words, but Wolves in Nature, and ſo are in the Gall of bitterneſs againſt ſuch as retain the Power of what you profeſs. Now are not theſe vain words you truſt in, which do not ſave? This is the deceiver you tell on, who makes people believe in a lye, and now he is found in your own boſom; bleſſed be the Day which hath brought his works to Light, Glory to God for evermore. Wherefore let not your own thoughts deceive you, and lead you to caſt upon others that which in your ſelves is found, but leave your vain and Evil thoughts of others, and judge your own ſelves with the Light of Life, and meaſure your works with truth, and not with thoughts. Did not they that Perſecuted the Prophets think they did God ſervice? And they that Perſecuted Chriſt thought the ſame; and they that Perſecuted the Apoſtles and Saints of old, knew not that they Perſecuted Chriſt Jeſus, but thought they did well to puniſh Hereticks and Blaſphemers; and they that ſlew the Martyrs were of the ſame Spirit, and ſo of the ſame mind. And now come to your ſelves and your thoughts in this your work, which is the ſame at this Day, and many of you have the ſame thoughts, though ſome of you act clearly againſt what you ſee, and ſo exceed all your fore-fathers; and now ſee who are Deceivers and Blaſphemers, and where the Lamb is led to the ſlaughter.

Ah! you Teachers of theſe Nations, ſhould you thus have uſed your liberty you had given of God from under the dark Power that ruled (in part) in the Biſhops, under which ſome of you ſuffered? Was it not then in your Hearts, that if you had but Liberty, you would go on to the rooting out of the Relicks of Popery, and Idol-worſhips, and Perſecution? Should you not have gon on with ſingleneſs of Heart, as you had Liberty to the end? Then had you been faithful to God and the Nations, then had you been as openers of the holy Paths for Men to walk in, and breakers of Oppreſſion, and Men ſhould have called you the bleſſed of God, then had you not inherited this Curſed thing ſet up by your Fathers

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the old Perſecutors and Oppreſſors, (whoſe Children you are now found to appear) then had you not been at this day ſo nil fighting for their fat Benefits which ſpued them out, ſuing your People for Tythes, Pigs, Geeſe, Smoke, and ſuch like traſh, haling poor People to Priſon, and ſpoiling their Houſes and Lands for your bellies: you had been at this day in a more honourable work then raking in theſe Dung-hills. The Lord ſhould not have needed to have called your own Hearers from under your elbows, and ſent them againſt you into your Meetings to declare your ſhame openly, and to caſt this dung in your faces, laying open your deceitful works and worſhips, which fall ſo heavy upon you, that you have not ſtrength left to ſtand before the Guilt thereof, nor have any defence, but either to flie, or cry out to the earthly Powers to help you againſt him, who is now become your Adverſary. It was not thus with you while you were ſufferers for ſtanding faithful to what you then knew of God's new work. I appeal to that of God in your own Conſciences, if then a ſilly Boy or Girl, or man or woman, had asked you a queſtion concerning your Doctrine or Manners, if you would have uſed either your feet to flee, or your hand to ſmite, or cryed, Away with him, Officer take him to Priſon, Magiſtrate make a Law againſt him. Queen *Mary's* Acts were then abomination to you; you had then another weapon, even a meaſure of the Spirit to inform the weak with meekneſs, and to Convince gain-ſayers: But then you were ſufferers your ſelves for your Conſcience, and ſo the caſe is changed with you, and the Spirit alſo, as far as the ſufferer is from the Perſecutor: only here the Deceiver keeps you blind, in that you keep the old form you then had, but poſſeſſed with another Spirit: So your ſticking in the form hath deceived you of the ſuffering Spirit, and the power of meekneſs, which had you been led by the Spirit of the Lamb, you had been at this day in the fellowſhip of his ſufferings, not Tormenters thoſe that are. Have not I heard ſome of you in publick declare, That if a Church had Perſecution in it for Conſcience ſake upon any account whatſoever, it needed no further Tryal to prove it to be of the Devil, and not of the Church of Chriſt? But ſince

he ſame perſon (though no mean one of account amongſt he fineſt ſort of Teachers) have commanded them to Priſon who came but into the Synagogue, and ſpoke not one Word. Alas for your Souls! how are you fallen under the Curſed thing, that you ſhould be they who are left to fill up the meaſure of what the Biſhops came ſhort of? Ah! how are you to be pitried? Will not your cutting them off riſe againſt you? And will not God avenge their Blood upon you, who have condemned their Perſons, but juſtifie the things for which they were cut off, by adding manifold thereto in the ſame Nature? God is Judge this, pay and his Light in your Hearts, how you have dealt with him and his Inheritance, by which you ſhould have been led out of theſe things, going before you into the Kingdom of God, but are now found in the work of gain-ſaying ſuch as are coming out of Darkneſs into Light, neither entring your ſelves, nor ſuffering them that would. So let Truth forever ſtand upon the head of the Deceiver and Blaſphemer, and let ſuch as are ſeduced by them be therewithal delivered. And bleſſed be the Lamb forever, whoſe Life is this day become a Light to divide the Sheep from the Wolves, that he may come to Judgment.

A MESSAGE FROM THE Spirit of Truth UNTO THE HOLY SEED,

To the READER.

YOu Lovers and followers of the Light, to you is this meſſage ſent, in it abide, that the Glory of the only begotten of the Father, you may behold, and be changed from Glory to glory: ſit not your Heads, but feel the Life of what in this following paper is declared. For though the Thief, the Boaſter, the proud and exalted Ones have, or may cover themſelves with like Words; yet this Birth never was, is, or ſhall be brought forth, but by the eſpouſed Virgin; pure, chaſte and ſpotleſs, true and abiding Innocency; far diſtant from all feigned Purity, which many being puffed up in their vain Minds, have or may intrude into things they know not, and ſo deceive the ſimple by a voluntary

voluntary humility, and Worſhipping of Angels: theſe hold not faſt the head which gives the Life to every Member he that is without beginning of Dayes, or end of Life; by whom, and for whom all things were made; to him ſhall every Knee bow, who filleth all in all, of whoſe fulneſs he hath received, grace for grace, who in theſe following Lines ſalutes the whole Elect of God every where, plentifully giving forth of the great Myſtery of godlineſs, hidden from Ages and Generations, now made manifeſt to the meek and upright in Heart, who in the unfeigned love abide, which endures forever.

R. T.

DEar Friends, Brethren and Sifters, of the Seed of *Abraham*, partakers with him in the holy call, and who in his Faith wait for that glory, and inheritance immortal, which every one of you ſhall receive at the appearance of the great God, and his Son Jeſus Chriſt, to you all be peace, Truth and Love increaſed, wherein you may be eſtabliſhed to the end of your calling.

That which is ſet before me in the Spirit of Truth, and for which my Soul travels, & breaths after in the whole Creation (but eſpecially in you who are already called thereunto) I am moved to impart unto you, thereby to ſtir you up earneſtly, to preſs on towards the appearance of that to which you are called in one, which is no other then what hath been holden forth from the beginning, even the only begotten of the Father, filled with Grace and truth, for the obtaining whereof, you that are faithful have denyed the delights of this preſent World, and do daily undergo the enmity thereof. Of whoſe appearance many of you have received

ved a certain hope which cannot be ſhaken, and a meaſure of him, ſome are come to in the ſame Spirit, who have ſeen, felt, and handled of his appearance, and have received of his fulneſs, wherein alone you excell, and are able to hold forth that life in the power of obedience, meekneſs and fear which no form nor knowledge without is able to bear or bring forth, which is that alone wherein I rejoyce in you, and not only ſo, but find cauſe in heart to magnifie that goodneſs, and glorious power of God, already manifeſted in you, and through you to the world, whoſe praiſes will daily increaſe, as his vertues appear in you; which that you, and all the number of called Ones may increaſe, and grow to the age, ſtature, and full appearance of our Lord and Saviour Jeſus Chriſt, is the full deſire of my ſoul, and that which will give us an aſſured joy and perfect peace in one, when knowledge will vaniſh, and that which is in part ſhall be done away.

Wherefore you that have received the Spirit of Propheſie, and that Light out of darkneſs, which lets you ſee what manner of one the Son of God muſt be at his appearing in Spirit and power, holineſs and great glory, I beſeech you that none of you ſit down at reſt in this light, nor be you puffed up therewith, as though you had already attained, leſt thereby the Enemy prevail to aſſault you above what is meet, and ſo others leſs in wiſdom, who are more lowly in Spirit ſtep in before you, and obtain that Crown and glory to which you were called, and ſo while you feed on the knowledge you looſe the Life, but that every one wait in the Light to feel the power and life, of the Son of God manifeſtin your body, giving you victory over your own ſpirits, and raiſing you up out of death into the life of the Propheſies, that you may all know the true worſhip in Spirit, and what you bow unto, that henceforth you may be ſervants of righteouſneſs, begotten and not made, which only hath food able to ſatisfie your thirſting ſouls that you may all feel the only begotten of God in vertue, and power, working mightily the work of the Father, and deſtroying the work of the Devil in every particular, for hereunto were you firſt called, that you ſhould inherit eternal Life and power, the true riches of grace in Righteouſneſs, and to receive a Kingdom that cannot be moved, but that is able to keep you againſt all aſſaults of the enemy, which riches is God's only begotten, in

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whom is received of the perfect fulneſs of God, which is only able to ſatisfie all fears, and ſupply all wants, in all who attain to his Appearance.

And further, I beſeech you, that you ſatisfie not your ſelves only with a feeling of this working in you, but that you diligently attend an entrance thereinto, that you may put him on whom the Father begetteth & formeth in you, that your ſouls may be bathed and anointed therein. And not only ſo, but that you bring him forth before all men, even him the only begotten Son of God in meeknes, long-ſuffering, in patience, in Righteouſneſs, in godly holineſs, and all his vertues; the living image of him, by whom he is begotten, that it may appear to all men whole you are, & who poſſeſſes the veſſel, and what he is that appears therein; that it may be ſeen and confeſſed that God is in you of a truth revealed in his only begotten: For this is he, to whom at his appearance every Tongue ſhall confeſs, and every heart be ſtruck with fear, though the form of his beauty, and viſage of his glory hath amongſt falſe Births (and fained Profeſſions) been more marred then any man's, who inſtead of bringing forth into the world the only begotten of God, to convince and condemn the world of all ungodlineſs, and ſave them from it, have brought forth the conceivings of their own brains, & the child born to them is no Saviour, but their birth hath left them in the world. and one with it, who are now turning the words of Chriſt againſt his works, and their power to withſtand his Appearance in others, who is the ſame which was, and is, and is to come to all Generations.

So that inſtead of holding forth that ſpiritual power of perfect Redemption from above, to ſave his people from their Sins, and ſet them at liberty from the bondage of corruption to ſerve God in the new man, the Son of Righteouſneſs, of peace and holineſs, God's Image, there appears the Son of wickedneſs in every form, at liberty, and pleaded for, the Image and power of all unrighteouſneſs and ungodlineſs, preached and ſet up: ſo that the very faith & hope of God's appearance in this Generation is deſtroyed. So theſe not waiting in faith, ſingle in the begettings of God from above, to ſee in patience that formed, born and brought forth, but mixing with their reaſonings and wiſdom from below have not attained his appearance, but have turned the Truth of God into

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to a lye, his Glory into ſhame; wherefore God hath given them up to believe their own conceivings: And you hath he called into that Glorious hope, and powerful Faith, wherein you now ſtand; and them he hath left to be heirs of the corruptions of this world, which they have minded more then himſelf; where now many of them are the great oppoſers of his appearance, who were once called to bear a meaſure of his Teſtimony in ſpiritual Life and Power.

And now, dear Friends, the called of God you are, unto the day of his coming, whoſe Light hath ſhined out of Darkneſs, giving you a knowledge in this great Myſtery, and hope and a power you have received from above, whereby you are come nearer the day then thoſe before you, and many have denyed the world, and their Inheritance, that you might ſtand ſingle in hope thereof; Now the day is yours, if you be watchful, and faithful thereto, that you mix not with the earthly Seed, nor bring forth a falſe Birth, but that your Hearts be ſingle, and open to receive him from above, the heavenly Seed in the will of God, and not of your ſelves; the Son of Righteouſneſs, the Father's glory, who hath the living Image and power of God, to make all Sons and Daughters of the moſt High conformable to hi ſelf, and Heirs with him of the ſame Kingdom, Glory and Power; even as many of you as ſo receive him, a to put him on as he is, and ſo walk in him as the begotten of God, Children of the moſt Holy, whom he hath counted worthy of ſo high a calling, as to receive his Name, Power, and Glory, and to bear Teſtimony what he is before all Men, and to hold forth the power that you have in his Name, and Image, above all names and forms in Heaven or in Earth; and this with all diligence, meekneſs, and fear, leſt Satan deceive you of that ſimplicity that is in him, and ſo you come ſhort of his glory, and others be called. Now quit your ſelves as the beloved of God; caſt off every weight which would hinder your attaining him that in the Light is ſet before you; Crucifie every affection after the earthly, and put away all the cares and pleaſures that would choak this Seed, and whatever would mix in your minds, or plead for a place in your Hearts, let it be to you as an accurſed thing, that the bleſſing of *Abra-*

him may come upon you, & through you to manifeſt to all the world, and that the holy Name of Chriſt may be glorified in you, which hath long been polluted through ſuch as have profeſſed it in a contrary Nature.

For this is he to whoſe appearance in the World every Tongue ſhall be made to confeſs, and the Angels of God ſhall worſhip him, for he is the glory of God, and power of righteouſneſs in Heaven and in Earth, God's love and good-will among men, and in him is the Father revealed, whom no Eye hath ſeen. You that have received him, and hold him forth, are the Light of the world, let him ſhine to the glory of your Father; It's you that hold forth the foundation of Faith; he being lifted up will draw all Men to him: hold him forth clearly, as you receive him from above, and there is that in every Conſcience, that will anſwer to his appearance; for God hath not left him without witneſs: So that he that believes not is condemned already in himſelf, becauſe he believes not in that only begotten of God, whom the Father hath ſent into the World. If he do not that work in you, which none other can do, then how ſhould any believe, or confeſs that it is he? But at his appearance his works ſhall declare him, and leave all without excuſe.

His Righteouſneſs, his meekneſs, his patient ſufferings, his lowly mindedneſs, his Faith and obedience to the Father, his love and tender compaſſions towards all men, being richly furniſhed with all manner of godlineſs, ſhall declare him whoſe Image he bears, and whoſe Son he is, and from whence he comes, for the Earth hath not theſe Fruits, Power and Glory: Thus ſhall he be glorified in his Saints, and admired in all them that believe, and receive his Teſtimony; And in this birth you ſhall not only ſave your ſelves, but hold forth Salvation to all that hear thereof.

Wherefore as you profeſs that holy calling above others, ſo in the fear of God take heed what you bring forth, be ſober and watch diligently in that which is from above, leſt the Enemy prevail to mix ſomewhat of your own to hold forth in his Name, that hath not the Nature, Power nor purity of the

Son

Son of God, and that being above, ſpoil you of his appearance, and mar the true Image, which you will find the envious one ſeeks to devour upon all occaſions, that alone having Power over the head of the Serpent; wherefore ſee that you be covered with him alone, as he is from Heaven.

But above all things, I beſeech you, put him on as he is the Son of God's love, and ſo hold him forth towards all Men, but eſpecially towards the Brethren, ſo much the more as this being that which the Enemy hath caſt long upon the Children of Light (to wit) want of love, taking his advantage whiſe the way hath been preparing thereto, and the Spirit of Judgment and burning hath paſſed on the old building, a time of Sorrow, and pulling down, dreſſing the Houſe where love ſhould dwell; ſo that though the root of the matter was in it, yet could not in that time ſpring forth towards others, nor indeed be fully ſhed abroad in the Heart, while that is there which God hates: which love now many have received, and it is full time to bring forth him ſo begotten in you, leſt any ſelfiſhneſs appear in his ſtead, and ſo prevent you of that which is moſt excellent; But that you all may put him on, as he is manifeſt from the Father's boſome, and that you be cloathed therewith from Heaven ſo plentifully, that you may have to caſt over a Brother's nakedneſs, a Garment of the ſame love, who came from above to lay down his Life for his Enemies, and of the ſame Power, who can forgive Sins and Offences above ſeven times a day, beholding each others with that good Eye which waits for the Soul and not for the Sin, which covers, and overcomes the evil with the good, that with him you may be perfect in love, judging and receiving one another in the increaſe of God, and not in that which is for deſtruction, giving more abundant Honour to him that lacketh, that in the Body be no ſchiſme, nor defile one another, nor keep alive a Brother's Iniquity, nor blot out the Name and appearing of the holy Seed in the leaſt, but keep the Lord in your Eye, and the evils ſhall dye, and vaniſh away from amongſt you, and the appearance ſhall be the Lord's, and to him ſhall the gathering of the Nations be, hungry Souls ſhall ſee, and be ſatisfied with his

likeneſs, and all that behold his Beauty ſhall confeſs unto him, and in him ſhall the upright Heart delight; for at his coming ſhall he eſtabliſh the Throne of Righteouſneſs, and meaſure every appearance, and correct every falſe judgment, and that which enſnares the ſimple will he caſt out; for by the power of his appearance ſhall every thing be tryed, and peace proclaimed in the name of Righteouſneſs alone; for that which is not like him will not be able to ſtand before his appearance. But we know that when he appears, we ſhall be like him; he that hath this hope purifies himſelf even as he is pure, that he may be ſeen in him at his coming.

Now, dear Friends, is your Sound gone to the Ends of the Earth, and God hath made you famous amongſt your Enemies, in that you have begun to confeſs his Name and Nature, and that he is in you, whom many are looking for here and there, and now the Eyes of People and Nations are upon you to ſee your End, and now your glory is in putting him on, and covering you with him, a Lamb without blemiſh before God and Man, that in him you may obtain good report, unreproveable, and holy, ſo ſhall you ſtop the way of the deſtroyer, and put an end to all falſe conceptions, and revive the hope of *Iſrael*. Let his Innocency be your Armour, and put your truſt in his Truth for your Salvation. The time is full come for you to declare what he is to you with boldneſs, with a confeſſion beyond words: for this appearance of him in love is that which ſhall judge all likeneſſes, and try all ſpirits, actions, judgments, and appearances, and by this ſhall you all be meaſured, what ſpirits you are of, and all ſpirits in the world; for he ſhall bring every hidden, formed, fained thing to ight, at his coming, and whatever hath not this love in it, is not his, nor begotten of God, but he that hath this love is begotten of God, and hath him, the Father and the Son, the end of the Law and the Prophets, the ſubſtance and Life of all knowledge, faith and works; the root and ground of every good gift; for herein are we made perfect in love, that we may have boldneſs in the day of judgment, becauſe we have put him on, & dwell in him who is love, and as he is, ſo are we in this world. But he that loveth not

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is not made perfect in Faith, in knowledge, in judgment, having not learned Christ herein, therefore by this he must be judged himself. So blessed is he that judges nothing before the time, who condemns not himself, wherein he judges another; all judgment being committed to him that can lay down his life for his enemies. Therefore happy are you if you have him on first, for when he appears his judgment is true, and shall stand, when all that hath come before him shall pass away; for him alone hath the Father sealed.

So dearly beloved Ones, my Soul breaths towards you herein, that in all your several gifts, and administrations, this Son of God be your Eye and end, the beauty and Glory of the Father, that the hope thereof to attain, may stay you in all Tryals and Temptations, knowing that in him alone is your lasting peace, and that which doth now befall you in all your afflictions is to shake all other appearances, that way may be made for him alone, whose Image and Life, none can judge nor condemn. And the day is come, that happy is that Man who hath nothing else to Glory in; and this know, that the appearance of God in his own begotten, is your Glory; and if any Man boast himself and not herein, when he is weighed therewith he will be found wanting, the sound thereof will not save him.

As the same Spirit from whence this comes, moves in any one, so let them send it abroad amongst the called of God, to be read and known.

Come

COme forth you Children of light, come forth, depart out of the world, touch not the unclean thing, that the holy One may make his appearance amongst you: make haste to the day of your God. If he shine forth Salvation is with you, but he cannot appear in that Heart where the world is retained. If you be like the world it will own you; but that Image which it receives not, is your everlasting Glory and Beauty. So mind what works in the Vessel; for now must every Child appear like his Father, and must bring to Light of what Spirit he is begotten; and only blessed is he that comes in the Name of the Lord, with Power and great glory, that which the world is ashamed of, is that with which the Son of God is glorified, and again must be glorified, he that bears the Iniquities of Men, and is fill'd with reproach, and yet appears without Sin, is our Saviour. And a Lamb without spot must take away the Sin of the world; his manifestation destroyes the work of the Devil; in a Body prepared he delights to perform the council of God, and to bring hidden things to Light; that he may speak Mysteries to the wise therein, and hold forth a way to the simple, leading out of the snares of Subtilty.

Wherefore all that love his appearance, and seek the face of redemption, love that which prepares his way to his appearance in his Temple, that which breaks down the Will of man, and as a fire goes before him; which is that Baptism with which all that will receive him must be Baptized into death. So when Sorrow, Anguish, and Tribulation comes upon you, rejoyce, and fly not. This comes to destroy nothing but destruction; and to kill that which keeps you from eternal Life, and to prepare a way for your Peace, and a place for everlasting Righteousness to dwell in you. For truly Friends, in the threshing-floor must the Altar be set up, and where God answers by Fire, there must his House be built; and as many as look to the end of this, may not despise correction, nor faint under the hand of reproof.

That is good which brings down into the depth, where the wonders

wonders of God are learned; for he that will labour in God's Vineyard muſt know every Seed, and its root; what feeds it, and what famiſheth it, and the ground of every Weed, and cauſe of every Curſe. This many may ſee, when it's come to a Tree, brancheth, and brings forth Fruit: but then it's ſtrong and powerful, and not eaſily pluckt up, ſeldom got down without Fire and much ſorrow, therefore bleſſed is that Eye that's lowly, and diligent, which ſees everyſeveral appearances, that he may ſlay the Seed of wickedneſs ere it bud, and not ſuffer the Enmity to take Root. for he that ſuffers divers Seeds ſhall have Sorrow therein; and he that ſowes amongſt Thorns and Bryars muſt reap trouble; and where this kind is ſuffered to grow, there is Torment to themſelves, and trouble to others; for how ſhould the Thiſtle change its Nature?

So all that deſire peace, prepare a place that the ſeed thereof may grow alone, and the Sun thereof may ariſe and ſhine clearly, that nothing may grieve his holy ſpirit, for *Jacob* muſt dwell alone, and not be numbred among the reſt of the Nations, neither hath the Lamb fellowſhip with the Beaſts of the field.

Now as you have ſeen the Image of the earthly, and felt his Power, and inclination to earthly things, captivating your minds downward, to things below: even ſo muſt you bear the Image of the Heavenly, if he reign that comes from above. Till then think not you are perfect, nor have attained to the Reſurrection of the dead. For this I know of him, in whom your Life is hid, that as he ariſeth, he ſhall as ſtrongly lead your minds into the Heavenly, as ever you were captivated with the earthly. So he that can read the Figure, rejoyce in hope concerning him that is to come; yet let none Glory in the ſight of this knowledge, but preſs into the Life thereof, that God may be ſeen and glorified in you. For as he that hath gone much out with his mind, and hath drunk in abundance of the earthly, is become the moſt ſubtile, ſelfiſh, and hard, and filled with all Unrighteouſneſs, till he become incurable; even ſo he that returns in, and drinks abundantly of the Heavenly, doth become ſimple, innocent and harmleſs, ſeparate from all Ungodlineſs, till he become incorruptible, and receive Power to attain the Son of God, whoſe Image declares

clares the Father, from whence he is: For he that hath ſeen the Son, hath ſeen the Father, and he that hath the Son, hath the Father alſo. So, dear friends, beh ld the end of your calling and glory of your profeſſion, your life in this world, and eternal Inheritance, for the which to attain, we endure all things; for which ſufferings and patience, we have a cloud of witneſſes.

So we follow not fables and fancies (as ſome ſuppoſe) but every one as he is proved herein, is able to ſet to his ſeal, even to the day of the Lord, with them that are gone before, whoſe Spirits herein are perfected.

Wherefore, dearly beloved of God, for his name ſake I beſeech you, be Zealous for his appearance, and with meekneſs and fear inſtruct the Ignorant, who oppoſe themſelves; comfort the weak; in all things leading with a Life that cannot be blamed, knowing how manifold your labour of love is doubled in everlaſting glory, as he comes to be made manifeſt to the World. And the Lord God of Power ſtrengthen all your hands by the appearance of his love; that, by the ſhedding of it abroad in your hearts, you may be made able to overcome the world, and willing to give your Necks to the Yoak of Chriſt, and to bear the burthens of the weak, till the Brother-hood ariſe, and the Body of Chriſt be perfected in one; that none of you ſuffer an evil Eye or Ear, which delights to behold the weakneſs of others; but that your whole delight be to wait for the appearance of God in all, and to behold his face in them, rather then their failings. And as this ariſes in every particular, it ſhall be a ſure token to you for good, and that you are paſſed from the love of evil, unto the love of God the Father, and the Son. And what you delight in, ſhall be your Inheritance. And as you grow herein, ſo ſhall he whom you love to ſee, delight to make his appearance amongſt you, and to walk in you; & you ſhall not ſeek his face in vain, but with his likeneſs ſhall be ſatisfied, and ſhall praiſe the beauty of his appearance.

Thus in honour preferring one another, you ſhall know, that the Power of love is a Miniſtration of Life, to that which is to be beloved.

Who will be on the Lord's part, now in this day of Darkneſs, when Iniquity is growing to the full? and the Man-child

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is to be born above it? And who will give up the veſſel to bear his Name againſt the Enmity that is now ariſing. And who will be Glorified with the Lamb? Bleſſed and happy is he that is found worthy to follow him out of the World, bearing his Reproach. To as many as receive him, he gives Power to become the Sons of God.

But he that will bear his name, muſt receive his Nature, and himſelf alſo ſo walk, even as he walked; his Name is Power over Sin and the World. So the Servants of Sin and the world cannot bear it; he that bears his name, muſt bear it in his Life and Power, leſt he blaſpheme. Of Fleſh and Blood it is not born, nor by the will of man is it manifeſt; it is he that is born again, who hath his witneſs in himſelf, that muſt bear his name before the World for a witneſs againſt them, who hath that Life in him which teſtifies againſt the Deeds thereof; but who bows thereto betrayes him, and proves falſe in his Teſtimony.

Moſes in his Houſe, made all things in likeneſs of the pattern, ſo it became a Tabernacle of witneſs to all the Nations (of the true God therein) and againſt all their falſe God's, and falſe Worſhips; and herein was he faithful to him that called him, and to all that beheld the pattern he preached God's Preſence, dwelling in the Tabernacle made with hands. How much more muſt he that bears the name of Chriſt, follow the pattern and ſuit his example, holding forth a Tabernacle of witneſs, and Preaching the preſence of the true God therein, and againſt all the World, their falſe Births, falſe Wayes and Worſhips, herein proving faithful to him that hath called thereto, and to all that beholds, holding forth that holineſs is his habitation here on earth, as it is in heaven, bearing a lively Teſtimony thereof by the Tabernacle of witneſs, conformable to the heavenly example in all things? And to this end Chriſt deſcended, walked and ſuffered on Earth, leaving an Example to all that follow his ſteps, wherein as in a lively Oracle God is found, in all that's bui'ded after his Image, and ſeek in his Name and Nature for the immortality that dwelleth therein. Now God was not to be found in the Tabernacle of *Malech* (though ſought never ſo carneſtly) but in the Tabernacle of witneſs, built according to the pattern; neither

is he now to be found in the Image of the World: nor is his Name born in that Nature though profeſſed never ſo zealouſly. Therefore let every one that nameth the Name of the Lord depart from Iniquity: The Seed of Evil-doers bears not the Teſtimony of Chriſt, but againſt him.

Did they blaſpheme, who ſaid, they were *Jews* and were not? How much more do they who profeſs the Name of Chriſt, and are out of the Vine, in a contrary Nature?

Wherefore all who aim to hold forth in Life to his appearance, and to attain his coming in Purity and Glory, muſt be diligent in the heavenly Light, ever minding the way and moving of the holy Spirit, him that is from above, that his form you may ſee, who hath the heavenly Image, and the holy power; that ſo beholding him with open face as in a Glaſs, you may be changed into the ſame Image, and formed thereafter, from Glory to glory, by the powerful working of the ſame Spirit; until the Tabernacle be built conformable to the heavenly example, and holy pattern in Body and Spirit, that as he is, ſo may you be in this World, that God may appear in his Temple; that as the Image of the earthly appears in the world; ſo the Image of the heavenly you may bear, a witneſs againſt them. And by drinking in the Communion of that holy Spirit, and Power from above, you may become as able, Zealous, and willing to hold forth the heavenly in Holineſs, Meekneſs, Purity, Patience, Love, Long-ſuffering, Faith, and obedience to God, and all the Fruits of the Spirit, as the Sons of the World are to hold forth the earthly, in Luſts and Pleaſures, Striſe and Envy, Cruelty and Oppreſſion, and all manner of works of the Fleſh; that you may as truly and really give up your Bodies, minds, and ſtrength to ſuffer with Chriſt, that he may be manifeſt and magnified therein, in your mortal Bodies; (as others who are without God in the World do give themſelves to act according to the Principles and Power of the God of this world, his unrighteous Wayes, Worſhips, & Faſhions, and all his curſed Courſes, and the whole body of Sin, and Myſtery of Iniquity born in them.)

And where the Tabernacle is thus edified, and the Temple thus cleanſed, there is a Veſſel of honour, fit for the Maſter's uſe,

uſe; that being filled with the holy Ghoſt, God may dwell on the Earth, and take up his reſt therein, his Tabernacle being with Men, the appearance of the bleſſed day ſo many Souls hunger for, and *Abraham's* Seed longs to ſee, which the God of this world ſtrongly oppoſes, in all whoſe minds he hath blinded, and whoſe Spirits he poſſeſſeth in diſobedience to the heavenly Light, for which the wrath of God remains upon that Generation, till this day and forever.

Wherefore all you who wait for the Kingdom of God, and love his appearance, whoſe coming again is without Sin, abide within, and wait in that Temple where the witneſs ariſeth against the world, that in faith and patience you may be counted worthy to receive that witneſs, that it may ariſe and cover you, and that in bearing it you may come out of the world, being conformable to him, who ſuffered without the Gates: bear his Reproach, and you bear his Name; touch not the unclean thing, and he will receive you for himſelf, in you to appear and be glorified, liſted up againſt the Powers of Darkneſs. You that have received the earneſt of this Spirit, hath he not ſaid, *I will dwell in you, and walk in you*? wherefore come out from among them and be you ſeparate. This is the joy that is ſet before you, to wit, his appearance, and that Glory, for the attaining whereof, we endure the preſent ſufferings, and reproach; not to be compared therewith, for glory Immortality, eternal Life.

O Friends! who ſhall be found worthy at his coming? and in whom may he appear, and not conſume them? for our God is a conſuming Fire; even in his holy Temple is he known, and with clean hands will he take up his reſt, and in the pure Heart ſhall hebe ſeen; elſewho may dwell with everlaſting Burnings? and who may abide that Baptiſm wherein every one ſhall be ſalted with Fire at his coming.

J. N.

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THere is a *Spirit* that I feel, that delights to do no *Evil*, nor to revenge any *wrong*, but delights to endure all things, in *Hope* to enjoy its own in the End; Its hope is to outlive all *wrath* and Contention, and to weary out all Exaltation and Cruelty, or whatsoever is of Nature contrary to it self; it sees to the end of all Temptations; as it bears no Evil in it self, so it conceives none in thoughts to any other; For it's Ground and Spring is the Mercies and Forgiveness of God; it's Crown is *Meekness*, its Life is Everlasting Love unfeigned, and takes its Kingdom with Intreaty, and not with Contention, and keeps it by Lowlyness of mind; in God alone it can rejoyce, though none else regard it, or can own it's Life. It's conceived in Sorrow, and brought forth without any to pity it, nor doth it Murmur at Grief and Oppression, it never rejoyceth but through Sufferings; for with the World's joy it is murthered; I found it alone being forsaken, I have fellowship therein, with them who lived in *Dens*, and Desolate places in the Earth, who through Death obtained this Resurrection, and Eternal Holy Life.

J. N.

THE END.

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